The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 36 MARCH, 1923 NUMBER 8.

THE NEGRO TROOPS

FACING the State House in Boston a gray stone tablet stands,
Splendidly graven and chiselled, the work of Saint-Gaudens' hands,
To Shaw and his men of color who fought for the white men's lands.

Studding the slopes of Caney are graves of the men that drew
Unhindered the breath of freemen, who fought to make freedom true
For men of the Isle of Cuba, when the Fighting Tenth charged through.

Sleeping the sleep of the fallen, buried beyond the sea,
Silently holding the ground they won, sharing the victory,
Are sons of the sons of freemen who died for a world made free.

Marching in stalwart masses with all of the veterans' pride,
Battle-scarred banners above them, the men of the Fifteenth stride
To take the people's welcome to the trusted, true, and tried.

O. C. A. CHILD,
in the *New York World*

THE AMERICAN NEGRO IN THE LATE WAR

"IN a very literal sense, it may be said that our American Soldiers of the Negro Race went over to France to fight for the liberation of the oppressed people of Europe.

It was a marvelous thing to have occurred, that a race itself so long oppressed should have had the opportunity to help save others from oppression! It is something for every man and woman of the Negro race to be proud of, that our people did eagerly welcome this opportunity and play so glorious a part. * * * * * Nearly 400,000 Negro soldiers served in the United States army in the Great World War."

PROPAGANDA AMONG NEGROES.

Active German propaganda of various kinds was attempted, and was officially recognized to exist among the colored people of this country, and it is one of the most remarkable facts of the war that in spite of so many incidious plans to bring about disaffection among them by emphasizing racial descriminations, injustice, and the like, in spite of so many temptations to be disloyal, the entire racial group of colored Americans remained absolutely loyal and actively patriotic.

* * * * The Negroes were told by the propagandists that in Europe there was no color line; that there the blacks were equal to the whites; that if Germany won the war the rights of Negroes throughout the world would equal those of whites.

* * * * As a part of the activities of German propagandists who were seeking to incite the Negro people of the United States to be disloyal to their country and to their flag, they constantly hinted that the Kaiser's love for the Negro was so great that if ever Germany should be Triumphant and should win the war, he would dominate affairs in America and would parcel out one or more States of the Union where the Negro would be given real freedom and the full right of self-government. The utter falacy of such false promises were clearly brought out by Harrison Rhoades (of the Vigilanles,) the celebrated newspaper and magazine writer of New York City, who wrote an informing article which was printed in many of the leading newspapers throughout the country.

In order to weaken the morale among colored American Soldiers in France, German airships dropped among them all sorts of literature. The following is a sample of the circular letters distributed from German airplanes in to the ranks of the colored American troops—

* * *

"TO THE COLORED SOLDIERS OF THE AMERICAN ARMY."

"Hello, boys, what are you doing over here? Fighting the Germans? Why? Have they ever done you any harm? Of course some white folks and the lying English-American papers told you that the Germans ought to be wiped out for the sake of Humanity and Democracy. What is Democracy? Personal freedom all citizens enjoying the same rights socially before the law. Do you

enjoy the same rights as the white people do in America, the land of Freedom and Democracy, or are you rather not treated over there as second class citizens? Can you go into a restaurant where white folks dine? Can you get a seat in the theatre where white people sit? Can you get a seat or a berth in a railroad car, or can you even ride, in the South, in the same car with white people? And how about the law? Is lynching and the most horrible crimes connected therewith a lawful proceeding in a democratic country?

"Now this is all different in Germany, where we do like colored people, where we treat them as gentleman and as our equals. We have quite a number of colored people in business in Berlin and many holding fine positions throughout cities of Germany. "Why, then fight the Germans only the benefit of Wall Street robbers and to protect the millions of money they have loaned the British, the French, and the Italians? You have been made the tool of the egotistic and rapacious rich in England and America, and there is nothing in the whole game for you but broken bones, horrible wounds, spoiled health or death. No satisfaction whatever will you get out of this unjust war. " You have never seen Germany. So you are fools if you allow people to make you hate us. Come over and see for yourself. Let those do the fighting who make the profit out of this war. Don't allow them to use you as cannon fodder. To carry a gun in this war is not an honor but a shame. Throw it away and come over into the German lines. You will find friends who will help you along."

* * * * *

"Be it said to the honor and credit of the many thousands of Negro officers and soldiers to whom this propaganda was addressed the invitation had no effect other than to present an intimate view of German methods and to confirm in our men a loftier conception of duty."

* * * * *

"Not halting at the cheerful giving of their man power through volunteer enlistment and under the operation of the selective draft the 12,000,000 American negroes contributed with equal cheerfulness and promptness and liberality to the call of the Nation for their money power it is safe to say that their investments in loans represented great personal sacrifice, a measure of patriotism equal to any other citizen of the American Republic."

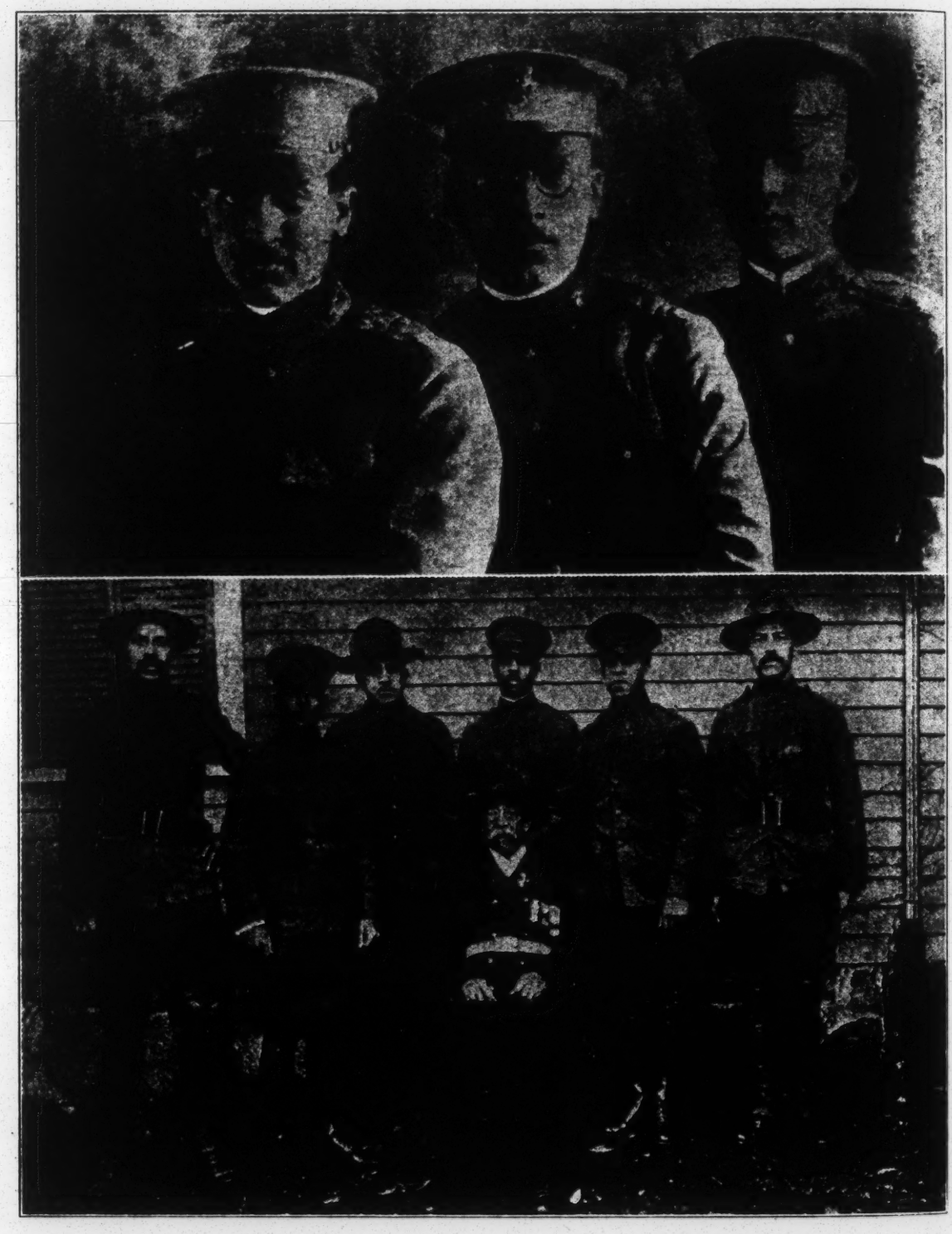
* * * * *

The spiritual Negro Songs as only the Negro can sing was a great factor for the Negro. He not only quieted his own home longing but brought thoughtful and sympathetic listeners to all that surrounded him. Many hours these songs preached a message of love and simple faith in their great leader, Jesus Christ.

We have taken space and privilege to give this account of the Negro in the Great World War, as we have read it in Emmett J. Scotts official History of the war. A volume of 500 pages. A most accurate and interesting record of the Negro in the World War.

Emmett J. Scott was special assistant to Secretary of War.

—Editor Women's Missionary Magazine.



Above—The Curtis brothers, three sons of Dr. and Mrs. M. A. Curtis, Washington, D. C. commissioned as Officers in the United States Army. Left to right—A. Maurice Curtis, Medical Reserve Corps; Arthur L. Curtis, 368 Medical Corps; Merrill H. Curtis, 349th Field Artillery, all First Lieutenants.

Below—The Gould family of fighters. Seated in front is Wm B. Gould of East Dedham, Mass., a Veteran of the Civil War. Standing are his six sons who have also served. Left to Right—Laurence W. Gould, 1st Lt. James E. Gould, Major Wm. B. Gould, Jr. Lt. Herbert R. Gould 1st Lt. Ernest M. Gould, and Frederick C. Gould.

—By Permission American Negro in World War.

THE TREND OF THE RACES.

By Dr. George E. Haynes.

(Home Mission Text Book).

CHAPTER FOUR. OFFERING TO THE STARS AND STRIPES

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

BOOKER T. WASHINGTON in, "The Future of the American Negro," applies the Master's words of judgment, "Mary hath chosen the better part" not only to the individual but, in the highest test, to a race or a nation. What has been the "choice" of the Negro in the history of our nation? In 1776, when the question lay between British oppression and American Independence, the Negro chose "the better part" and the name of Crispus Attucks, a Negro, is engraved on a monument on Boston Commons, a mute testimony to "the first martyr of the American Revolution." Negroes were in practically every white regiment during the Revolutionary War with an enlistment of about 4,000 men, 776 of whom were under the command of Washington. They fought at Bunker Hill where Peter Salem, a Negro, is given the credit for having "turned the tide of battle." Opposition particularly by officers, prevented the immediate admission of Negro troops into the Patriot Army. At first the Continental Congress voted that no slaves or freemen should be enlisted and at a council of war it was unanimously "decided to reject all slaves, and by a large majority to reject Negroes altogether." But a marked change of policy took place when Lord Dunmore, Governor-General of Virginia offered freedom to all slaves who would bear arms in His Majesty's troops and when similar proclamations were issued by Sir Henry Clinton and Lord Cornwallis. It is estimated that 30,000 Negroes were taken from plantations by the British and employed in building fortifications; many of these died from disease and others were sent to the West Indies, Nova Scotia and Sierra Leone. Alexander Hamilton recommended that there be an organization of an army of Negro slaves in South Carolina who should be emancipated when their service was finished. He argued, "It should be considered that if we do not make use of them in this way, the enemy probably will, and that the best way to counteract the temptations they hold out will be to offer them ourselves." When free Negroes were allowed to enlist, it became such a popular move that the legislature of Virginia passed a law requiring that certificates of freedom be presented before enlistment.

Many Negroes paid the supreme sacrifice for American independence at Bunker Hill, Brandywine, Valley Forge and at practically every other engagement down to the surrender of Cornwallis.

WAR OF 1812.

When the test of patriotism came in 1812, again the Negro chose "the better part" and General Jackson, himself, testified that "no heart was more loyal and no arm was more strong and useful in the defense of righteousness." Their heroism was lauded by Shaler and Perry.

When the raising of Negro troops was authorized in New York, 2,000 enlisted and were sent forward to the army. Two battalions of 500 Negroes rendered distinguished service at the battle of New Orleans, on the eve of which Major-General Andrew Jackson addressing them said, "You surpass my

hopes. I have found united to these qualities (previously mentioned) that noble enthusiasm which impels great deeds."

WAR OF 1861-1865.

"When the long and memorable struggle came between union and separation, when he knew that victory meant freedom, and defeat meant his continued enslavement, although enlisting by thousands, as opportunity presented itself, to fight in honorable combat for the cause of the Union and liberty, yet, when the suggestion and temptation came to burn the home and massacre wife and children during the absence of the master in battle, and thus insure his liberty, we find him choosing 'the better part,' and for four long years protecting and supporting the helpless, defenceless ones intrusted to his care." (Booker T. Washington).

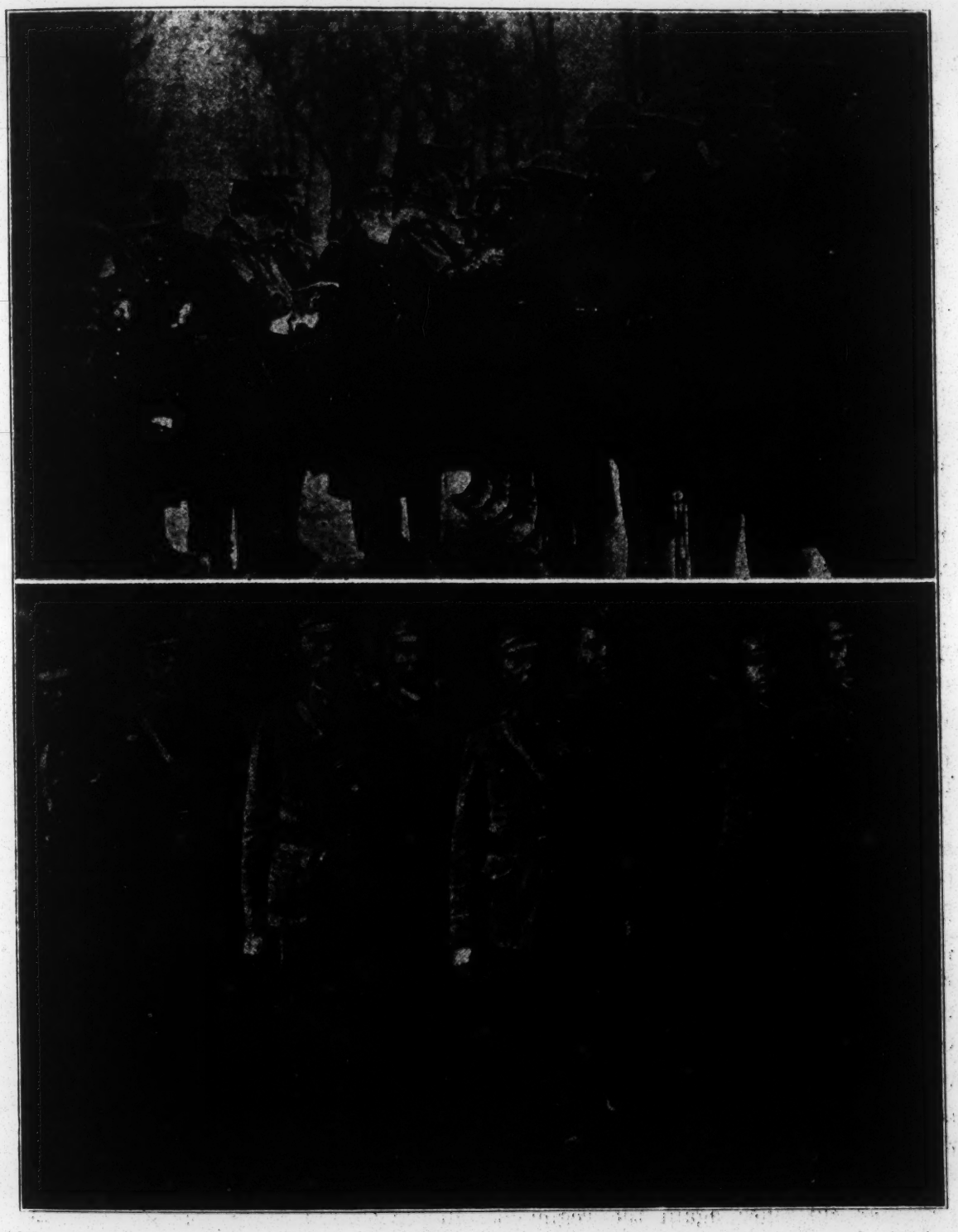
It is estimated that 180,000 Negro soldiers enlisted in the Union Army and that thousands of slaves and some free Negroes were enlisted as non-combatants on the Confederate side, with promise of freedom to the slaves. The Confederate Congress passed a law requiring that free Negroes, with exemption in certain cases, "be liable for duty in the army in connection with building military defenses, work upon fortifications, in military hospitals, and in other work." It was later decided after debate that Negroes should be used to perform military service but peace came before this plan could be carried out.

President Lincoln for the first two years of the war declined to use Negroes as soldiers. General Butler was about the first to use Negro troops. He organized a regiment of free colored people in the city of New Orleans, the first to be mustered into the Federal Army. After an interview with some of the officers of a former, but then disbanded, regiment of free Negroes, General Jackson was two weeks later faced by "2,000 men ready to enlist as recruits, not a man of whom had not on a white 'biled shirt." The raising of the first regiments was met with misgiving and opposition but the experiment proved successful.

While the Negro troops did not engage in many of the great battles of the war, they had part in 449. In addition to the military force there were at least 150,000 Negro laborers employed in the several different departments.

Their first general engagement was at Port Hudson under General Butler, concerning which a correspondent of the New York Times said," The deeds of heroism performed by these colored men were such as the proudest white man might emulate. Their colors were torn to pieces by shots and literally be spattered with blood and brain?"

"Boys, the ol,' flag nevah touched de groun'" will always be associated with Corporal Carney, the Negro color bearer who was so terribly wounded, in the battle of Fort Wagner. Such heroism characterized the Negro troops through to the end of the war. "The services which the Negro troops performed in the Civil War in fighting for the freedom of their race not only convinced the officers who commanded them and the white soldiers who fought by their side that the Negro race deserved to be free, but it served to convince the great mass of people of the North that the Negroes were ft for freedom. It did more, perhaps, than any other thing to gain for them, as a result of the war, the passage of those amendments to the Constitution which secured to the Negro race the same rights in the United States that are granted to white men." (Washington).



Above—Colored American Soldiers being decorated with distinguished Service Cross by Major-General Eli Helmick of the United States Army in presence of Admiral Moreau of the French Navy.

Below—Group of Negro Officers, 366 Infantry, U. S. A. Left to Right—Capt. L. H. Godman, Lt. and Adj. Chas. S. Parker, Capt. Chas. G. Kelley, Capt. Wm. Hill, Capt. C. W. Owens, Capt. Geo. A. Holland, Capt. W. T. Thompson, 2nd Lt. Wm. D. Nabors.

—By Permission American Negro in World War.

SPANISH-AMERICAN WAR.

"When during our war with Spain, the safety and honor of the Republic were threatened by a foreign foe, when the wail and anguish of the oppressed from a distant isle reached our ears, we find the Negro forgetting his own wrongs, forgetting the laws and customs that discriminate against him in his own country, and again choosing 'the better part.' When the full story of the heroic conduct of the Negro in the Spanish-American War has been heard from the lips of the Northern soldier and Southern soldier, from ex-abolitionist and ex-master, then shall the country decide whether a race that is thus willing to die for its country should not be given the highest opportunity to live for its country." (Washington)

Lieutenant Daggett claimed that the Twenty-fifth Infantry (Negro) caused the surrender of the stone fort, El Caney, which was the key to San Juan. The peace program of these black men called for as much heroism as did that of actual combat. When called to remain at Siboney to nurse the wounded and those stricken with typhoid and yellow fever, the entire regiment stepped forward to a man for volunteer service. Sixty were selected and within forty eight hours forty two of these were seriously ill. Again volunteers were called for and in spite of this object lesson and further explanation of the danger involved, once again the regiment stepped forward as one man to take the places of their dead and stricken comrades. Of the 320 men sent only 24 escaped serious illness. "They loved not their lives."

Two Negro regiments were a part of General Pershing's expedition into Mexico and two colored regiments with colored captains and lieutenants did valiant service in the Philippines.

Are such men a menace or an asset to a democracy?

NEGRO CITIZENSHIP.

"Far, far the way we have trod
From heathen kraals and jungle dens
To freedmen, freedmen, sons of God
Americans and citizens.
Courage! Look out beyond and see
The far horizon's beckoning span,
Faith in your God-known destiny
We are a part of some great plan."

Before we entered upon the World War, a generation of freedmen without the enjoyments of the full rights of citizenship was presenting a national problem in race relationship. The Supreme Court of the United States thus interprets the Constitution: "The Constitution of the United States in its present form forbids, so far as civil and political rights are concerned, discrimination by the general government, or by the states, against any citizen because of his race. All citizens are equal before the law. The guarantees of life, liberty, and property are for all persons within the jurisdiction of the United States, or of any states, without discrimination against any because of their race." Truly long has been the path from kraals to citizenship!

The status of the slave is illustrated by the Dred Scott case; he was not included under the term "Citizen" in the Constitution. The courts also ruled that citizenship conferred after the Constitution did not carry with it citizenship in the United States, or in other states than the one in which it had been granted.

The free persons of color were possibly better off than the slave. For a time they could go from place to place in freedom, but restrictions increased until he had no more legal right of protection than the slave. The slave had legal protection through his master.

The 13" 14" and 15" Amendments to the Constitution changed the legal status of the slave to that of a citizen, that is, so far as legal enactment could accomplish the result. Though this is the Federal ruling yet individual states have failed to fulfill the spirit of the law.

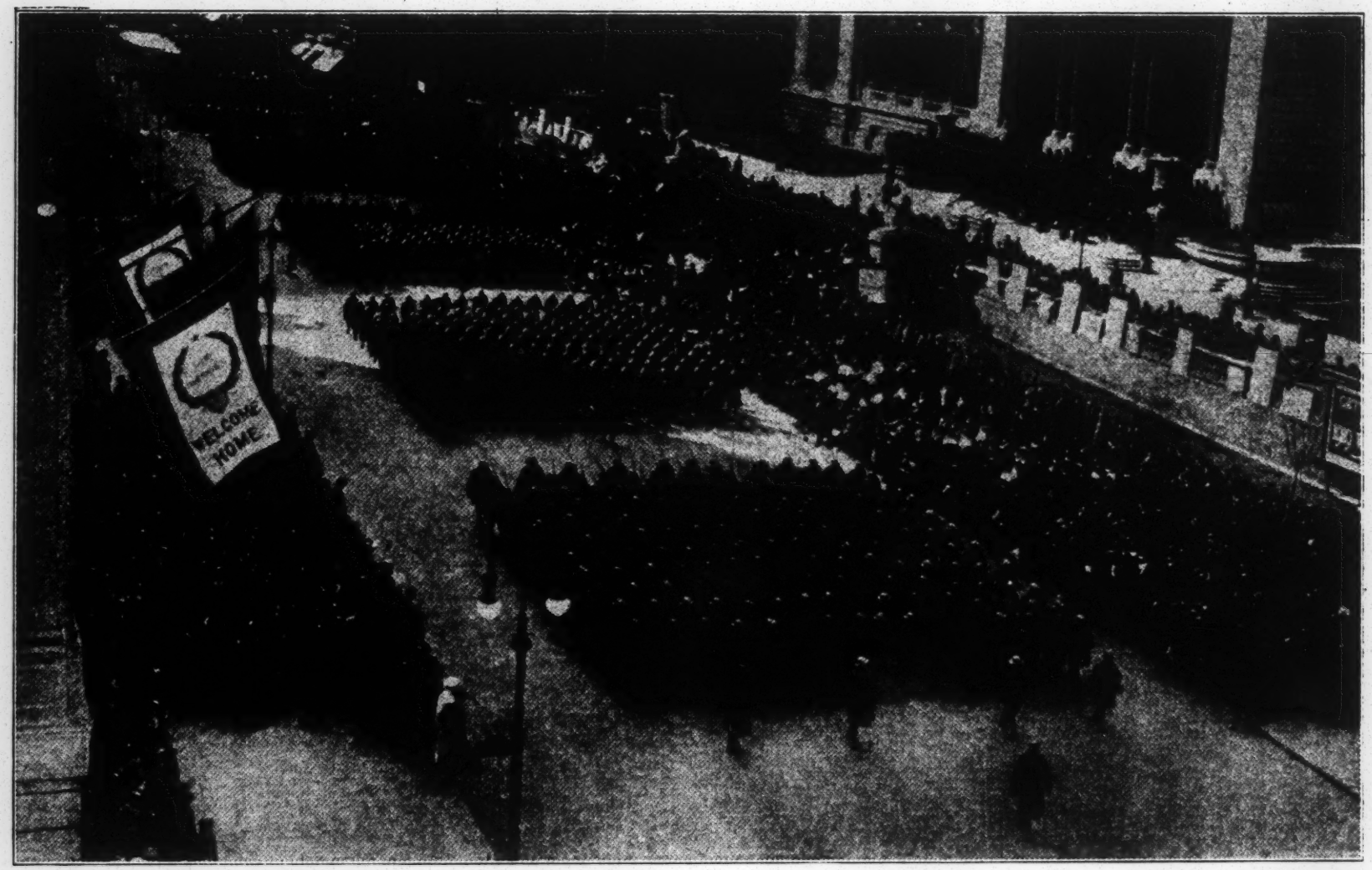
Without doubt the exercise of the franchise has produced the most discussion, controversy, and friction. Dr. Haynes quotes a leading Southerner on this question: "We are agreed that there ought to be a limit on the right to vote and hold office; but we ought also to agree that whatever limitation is imposed should appeal to the sense of exact justice and fairness to all persons involved. "While Dr. Haynes, himself, says, "The most thoughtful citizens have expressed their view that any control of the franchise which does not administer its exercise justly without regard to race or sex will do more injury to the white citizens than to the black ones. Taxation without representation is as dangerous and as unjust now as ever." The Negro has failed to receive justice from the courts of justice. The ignorant, weak and thoughtless alien likewise suffers but to his disadvantages the Negro adds the color of his skin. In case of almost any disorder in a community, of which Negroes from a part, suspicion almost invariably rests upon him and he suspected and untried is thrust into jail for a long period of time, if "the mob" permits. The fee system is a source of abuse and diverts the paths of justice. The custom of "handing over" the convicted to those who are ready to pay the fines in exchange for work is an evil that results in peonage, which, in turn, is a form of slavery. Another injustice done to the Negro is the denial of the privilege to sit on juries. "Just as he has been among the first to give his best, his all on the altar of his country in every struggle for the defense of the flag, so he wants and expects equal opportunity to serve in the development of his country, and the full enjoyment of the fruits thereof." As a citizen he asks full protection of the law. In the thirty years ending with 1920 there were 3,038 lynchings in the United States and of this number 2,522 were Negroes. Booker T. Washington is quoted from a Magazine article in 1912: "In short it is safe to say that a large proportion of the colored persons lynched are innocent. In other cases it is known that where Negroes have committed crimes, innocent men have been lynched, and the guilty ones escaped and have gone on committing more crime." An instance of the latter is given in The Negro Year Book. In January, 1916, six Negroes were arrested and placed in jail for the murder of a sheriff. Five of them, including a father and three sons, were taken from the jail and lynched. The other Negro was tried and sentenced to life imprisonment. Later it developed that not one of the six was in any way concerned in the murder and the imprisoned one was speedily released.

With such a status of citizenship the Negro faced the world war.

America. "With all thy faults I love thee still
And shall be constrained to love thee."

THE NEGRO'S CONTRIBUTION TO THE WORLD WAR.

Including those in the regular army and the National Guard Units the total number of Negroes mobolized for the World War was about 380,000. Of these about 200,000 were sent to France and



How New York welcomed the famous "Hell Fighters." Triumphal Parade up Fifth Avenue of the 369th Regiment (15th National Guard) on its return from "Over There." Photographed passing the New York Public Library.
Photo Underwood and Underwood. Courtesy "Negro in the War."

about 42,000 of them were combat troops.

NON-COMBATANT SERVICE.

Beside in actual combat the Negro rendered valuable service to the Government. Dr. Emmett J. Scott, confidential adviser of the War Department recognized the value of the Negroes' *music*. "The plaintive melody and romping rhythm, the simple harmony and rollicking, syncopated "jazz" gained the attention of soldiers, white and black, everywhere, and set many a regiment moving on its feet, exercising its lungs and enlivening its spirit. The Negro-folk songs, the war songs, and the Negro band set many a community ago with enthusiasm." The service rendered in this line by the band of Lieutenant James Reese Europe should receive special mention.

The remarkable work accomplished by the *stevedore* batallions was the marvel of the French. They did in from thirty six to forty-eight hours work that the French expected accomplished in weeks. Mr. Ralph Tyler, who represented in France the Committee on Public Information said, "One who sees the stevedores (Negro) work notes with what rapidity and cheerfulness they work and what a very important cog they are in the war machinery."

Y. M. C. A. AND Y. W. C. A.

Under non-combatant service there should be mentioned the valuable work of the Y. M. C. A. which gave "entertainment, encouragement and comfort to Negro soldiers, and inspired them with religious and patriotic guidance, an thus kept up their moral. "There were fifty five centers in the United States and three hundred and fifty Negro Secretaries served at home, while sixty, including five women, went overseas.

The Negro also made a valuable contribution through *agriculture* and *industry*. The cotton crops from which fabrics and explosives were made depended largely upon the Negro men, women and children. The Negro was also engaged in the manufacture of iron and steel products, of autos and trucks etc. There were 24,648 Negroes in forty six of the fifty-five occupations incident to shipbuilding under the United States Shipping Board. A Negro, Charles Knight, broke the world's record for driving rivets in building steel ships; a Negro pile driving crew also broke the world's record in that line. Probably more than 75,000 Negro miners helped supply the fuel necessary for other operations; another 150,000 assisted in the operation of railroads and still another 150,000 were engaged in assisting in keeping up "other means of communication so vital to war production."

Negro women likewise rendered service as Industrial war production workers as 21,547 were employed in plants in approximately seventy-five different processes. Thus the race responded readily and efficiently to the call of the Secretary of Labor.

COOPERATION

Dr. Haynes, the author of our text, was appointed, by the Secretary of Labor, Director of Negro Economics, in order that the Negro might have a representative at the council table where things were discussed which effected his race. He devised a plan by which cooperating white employers, Negro workers, and, where possible, white workers might meet together in order to develop racial understanding and goodwill. Such committees were appointed in eleven states and "were effective in preventing friction, antagonisms and suspicions, in promoting the welfare of

Negro workers and in promoting co-operation for greater production." To illustrate their efficiency, there was a labor shortage at one of the ports for embarkation. The condition was serious. Local citizens and officials advocated the method of "work-or-jail." The chairman of the local Negro Workers Advisory Committe recommended instead of that policy a ten-day publicity and educational program. The result was more Negro workers than needed and another even greater result was the continued cooperation of the races.

NEGRO WOMEN AND THE WAR.

(See Frontispiece. Opposite page 464.)

Negro women were in all volunteer war relief work and other activities. By their leading organizations they were urged to conserve, to purchase Liberty Bonds, to loan money to the Government, to watch over Negro women and girls near camps etc, and in none of these efforts did they disappoint. The Red Cross activities cannot be estimated as no separate records were kept. As soon as we entered the war Negro trained nurses offered their services but for some unaccountable reason they were not accepted. Many protests were made. The Age thus voiced its protest, "We want the best white women and men to tell the American Red Cross that the millions of colored sympathizers with the United States in the war are not satisfied with the treatment of our colored nurses. We don't want a black Red Cross but a universal Red Cross, with every vestige of the old Southern anti-color prejudices wiped out, and with nothing else required from its workers but ability, respectability and character." Only four months before the signing of the Armistice Miss Frances Elliott, of Jackson, Tenn., was notified that she was "the first colored nurse to be enrolled in the Red Cross."

LIBERTY LOANS.

It is estimated that Negroes contributed to the Liberty Loans and War Work Drives an average of $25 for every man, woman and child. This support was commended by Sec., McAdoo of the Treasury Department. These gifts meant much sacrifice for they came from the many, not the few, to some they meant their "all." The Negro Bank, the Mutual Savings Bank, of Portsmouth Virginia, was awarded first place among all the banks of the United States as having given more than twenty times the stipulated amount to the Third Liberty Loan Drive.

THE NEGRO IN THE ARMY.

A Negro battalion was called into service before war was declared. The duty assigned them was to protect the water service and power plants in the District of Columbia. From that time the Negro rendered an unfailing service until mustered out.

Though worthy high positions it was only with a struggle that the Negro was given his just opportunity. The names of 1,500 competant men were obtained ready for enrollment in an Officers Training Camp, but no camp for them. After an appeal was made to the War Department a camp for 1250 men was established at Fort Dodge. After a drill of three months, the training was discontinued. In spite of this gloomy outlook, the majority remained and officers commissions were issued to 639.

A question arose as to how the Negro would respond to the draft, because of German propaganda. Upon investigation "the facts were that mistreatment in America was at the bottom of the unrest among the Negroes and not German

agents." As it turned out the Negroes formed nearly eight per cent of the entire registration and official reports show that 51.6 per cent of the Negro registrants were placed in Class I subject to first call, while only 32.5 per cent of the white registrants were so classified.

"During the entire period of the war the Negro people of America showed an elevated spirit in rising above the wrongs and injustices they have suffered at the hands of their white neighbors and rallied unselfishly to the support of the Stars and Stripes." In the report of the Provost Marshall General we read, "How groundless such fears, how ill considered such doubts may be seen from the statistical records of the draft with relation to the Negro. His race furnished its quota, and uncomplainingly yes, even cheerfully. History will indeed be unable to record the fulness of his spirit in the War, for the reason that opportunities of enlistment were not open to him to the same extent as to the whites. But enough has been gathered from the record to show that he was filled with the same feeling of patriotism, the same martial spirit that fired his white fellow-citizens in the cause of world freedom."

AT CHATEAU THIERRY.
Negro Y. M. C. A. Secretaries Over Seas.
—Courtesy Southern Workman.

NEGRO TROOPS IN ACTION.

The 92'' Division composed entirely of Negro units, trained in seven different camps was ordered overseas in May 1918. They received their first ''baptism of fire'' in the St Die sector, holding it for four weeks. Later they were sent to Marbache, directly south of Metz, a strongly fortified German position. The Negro troops were constantly on the defensive and were making repeated gains when the Armistice was signed. The total casualties and missing was 103 officers and 1,543 men. This Division received worthy commendation from officers and from General Pershing, who said, ''You stood second to none in the record you have made since your arrival in France.'' The 367'' regiment made an outstanding record. The first battalion was cited for bravery and was awarded the Croix de Guerre. The ''Old Fifteenth'' of New York National Guard conducted itself with so much honor and credit that 171 officers and enlisted men were cited for the Croix de Guerre and their colonel for the Legion of Honor. ''This regiment was the first contingent of American Negroes to enter the trenches and the first unit of the allied armies to reach the Rhine.'' As one instance of their gallantry, twelve volunteers were called to serve in a raiding party, a dangerous undertaking, the whole company fell into line and the twelve had to be selected.

The 370'' United States Infantry demonstrated that a regiment with all Negro officers could fight bravely and successfully. As this regiment, together with the 371'' and 372'' (Negro) were leaving France, General Coybet of the 157'' (French) said, ''Never will the 157'' Division forget the indomitable dash, the heroic rush of the American regiments (Negro) up the observatory ridge and into the Plains of Monthois. These crack regiments over-came every obstacle with a most complete contempt for danger.'' A monument now stands near Monthois in memory of the dead of these regiments, erected by the 157''.

The first American soldiers, white or black, to receive the French Croix de Guerre were Needham Roberts and Henry Johnson of ''The Old Fifteenth.'' General Pershing said, ''I cannot commend too highly the spirit shown among the colored combatant troops who exhibit fine capacity for quick training and eagerness for the most dangerous.''

''No other race, or white or black,
When bound as thou wert to the rack,
So seldom stooped to grieving;
No other race when free again,
Forgot the past and proved them men
So noble in forgiving.''

QUIZ ON CHAPTER FOUR.

1. Who was Crispus Attucks?
2. How many Negroes were engaged in the War of the Revolution?
3. Who was Peter Salem?
4. Why were Negroes not in the Continental Army from the first?
5. What caused a change in policy?
6. Did Negroes assist the British?
7. What was Hamilton's argument for the enlistment of slaves?
8. What measure did Virginia take?
9. How did the Negro conduct himself as a soldier in the War of 1812?
10. Tell of some specific service rendered.
11. Tell of different attitudes of Negroes during the Civil War.
12. About how many were in the Union Army?
13. What was the position of the Confederate Congress?
14. What was Lincoln's position?
15. How was General Jackson's ''call'' met?

16. In how many battles did the Negro engage?

17. Who was Corporal Carney?

18. How did the efforts of the Negro soldier effect the attitude of the North?

19. What was the Negro's record in the Spanish-American War?

20. Tell of his service at Siboney.

21. In what other engagements has the Negro rendered military service?

22. How does the Supreme Court interpret the Constitution concerning the rights of citizens?

23. Tell of the status of the slave.

24. Tell of the status of the free man.

25. What effect did the 13", 14", 15" Amendments have?

26. What has been a great source of friction between the races since the war?

27. Does the Negro receive court justice?

28. What is peonage?

29. Is lynching a sectional or national crime?

30. Prove the unfairness of lynching.

31. Which race suffers the more from injustices done the Negro?

32. How many Negroes were mobolized in the World War?

33. Tell of non-combatant service of the Negro in music, in stevedore service, in Y. M. C. A., in agriculture and industry.

34. Tell of the work of the Director of Negro Economics.

35. Illustrate the effectiveness of this work.

36. How did Negroes support the Liberty Loan and War Work Drives?

37. How did the Negro respond to the draft?

38. What is the record of the Negro soldier in France?

39. What part did the Negro women have in the war?

40. To what extent does the Negro appreciate freedom? Let us commit

"Oh freedom, oh, freedom, oh, freedom over me!
An' before I'd be a slave
I'd be buried in my grave,
An' go home to my Lord an' be free."

A LITTLE BIT O' HONEY

Words by W. G. Wilson, principal of our School at Camden Alabama.

(Music by Carrie Jacobs Bond.)

"You's ma little black baby wid a turned up nose,
An a little bunch o' wool upon yo' head:
You's got dimples in yo' elbows an wrinkles in yo' toes,
An' a mouf lak a watermelyon red.

Chorus,

You's ma sweet, sweet pertater, you's ma ripe, ripe tomater,
You's ma purty little black sugar ball;
You's a little bit o' honey dat the bees ain't found,
You's ma own pickaninny—dat's all!

You's de onlies' little darlin' un de whole rould world
An' you's got yo' little fingahs on my heart;
You's ma little bit o' woolly headed brown eyed gal
Dat I'se longing for when we're apart.

Chorus.

For I doan' know what I'd do id it wasn't jes fo' you,
You's ma purty little black sugar ball;
You's ma little bit of honey dat de bees ain't found,
You's ma own pickaninny—dat's all!"

Facts About the Negro

(Compiled by the New York Home Missions Council)

THE Negro in America came over here one year before the landing of the Pilgrim Fathers in 1620. John Rolfe records that, "About the last of August, 1619, came in a Dutch Man of Warre, that sold us twenty negars."

The first martyr in the American Revolution in the Boston Massacre was Crispus Attucks, of Negro blood.

There were 178,975 Negroes in the Union Army during our civil war.

400,000 Negroes were called to the colors in the last war and 200,000 went overseas. The 369th Regiment (Old New York), was five days longer on the firing line than any other American regiment.

56 per cent of the Negro men in the United States are farmers.

80 per cent of all Negro women are industrial workers.

There are 400 Negro newspapers and periodicals in America.

The Negro has never carried the red flag nor joined in any Bolshevist movement.

He has just built with his own finances a $400,000 theater in Philadelphia in which clean plays are acted by Negro actors.

The Negroes of America are engaged in over 200 lines of business, including banking, journalism, manufactures, and education, with more than $75,000,000 invested. Over 70 banks are owned and controlled altogether by Negro bankers and financiers.

The United States Commissioner of Education has recently said of the Negro: "The people from the North gave money in large quantities for the establishment of schools for the education of the Negroes in the Southern States. Public Schools also gradually helping, illiteracy was brought down to 75 per cent. and to 60 per cent., and to 45 per cent., and it stood at 30 per cent. in 1910. Only about 25 per cent. now can not read and write, and of these between the ages of 10 and 20, about 15 per cent. Nothing like it ever happened before at any time or any place in the history of the world. No other race ever rose from illiteracy to literacy so rapidly as the colored people of the Southern States."

* * * * *

If these facts are true of the Negro, it would be very interesting to know what contribution to America's welfare has been made by other races who have come to this land to make it their country. We hear too much about the menace of the criminal element among the foreign people who are received as emigrants. We ought to know more about the assets of these nationalities, and not be talking and writing all the time about them as liabilities.

—Editorial Christian Herald N. Y.

THE NEGRO NURSES IN THE GREAT RED CROSS PARADE.

The division of Negro women passing down Fifth Ave., New York in the great parade that opened the drive for the Red Cross War Fund.

Copyright by Underwood & Underwood, N. Y.

Bareilly Theological Seminary.

PROF. MUKERJEE. Butler Hall. Remington Hall. Earnest Kiplinger Hall.

REV. S. S. DEASE, M. D.

REV. T. J. SCOTT.

THEOLOGICAL GRADUATES, 1897—BAREILLY, INDIA. (M. E. M. S.)

BUILDING WITH INDIA.

By D. Johnson Fleming.

(Foreign Mission Study Text Book.)

CHAPTER FOUR. COOPERATION OF THE CHRISTIAN WEST.

By Mrs. J. P. White, Cedarville, Ohio.

THERE is no greater movement than the missionary enterprise. It takes in nothing less than the whole world. To it have been drawn some of the choicest men and women of Western lands. No country has claimed more of these lives than India. From the time of Francis Xavier down to the latest recruits of January 1923 there have been hundreds, yes thousands of splendid lives devoted to "Building with India."

From some source I heard a story of the mother of Ziegenbalg, the first Protestant missionary who went to India in 1706. At that early period few people had any thought of attempting to send missionaries to non-Christian lands. This mother, however had the matter on her heart and for years she prayed that her son might become a messenger of Christ to India. Before her hope was realized, she was called home. As she came near the end of life she prayed again "Lord, remember what I've said to you over in that corner." It is not surprising that the young man heard the call and answered and that he had the courage and faith to set forth for this strange land, where no one welcomed his coming.

William Carey stands out as the great pioneer. Few men have left such a wonderful impress upon a nation and a world as he. His name is known whereever Christian people know of the spread of the Gospel. His ruling passion was to make Christ known to dying men. To his son he wrote in later life. "Should you after many years labor, be instrumental in the conversion of only one soul, it would be worth the work of a whole life."

Carey was a prodigious worker. No man has a greater record as preacher, teacher, translator, and publisher. His most important work was in giving the Bible to India in different languages and dialects. He had a broad view of the needs of the people and did much along lines of social uplift and reform. In fact he believed that the Gospel was intended for the whole man and should affect life in all its aspects.

Other pioneers might be mentioned. There was Henry Martin, a brilliant young man who spent a few years in India but who gave an example of consecration not often excelled and when he had "burned out for God" at the age of thirty-two his friends placed on his tombstone an inscription in four languages: "One who was known in the East as a man of God."

There were Bishop Heber, Dr. Lowrie, William Butler and Bishop Thoburn; Andrew Gordon of the Punjab; Jewett of the Tilegu country and Mary Reed of the Leper work. All these and hundreds more went to India with the deep conviction that India's greatest need, in common with that of all mankind is to "Know God and Jesus Christ whom he has sent." It is this deep conviction in the hearts of men and women that Jesus intended his good news for all the world, that constrains them to leave the homeland to carry the message to the ends of the earth.

METHODS OF SERVICE.

In later chapters we study the Mass Movement, and the Church of India. In this chapter we take up other phases of missionary work.

One of the commonest forms of service is the school. It was very natural that missionaries should have planted schools in every field they entered. In India as elsewhere they found the masses of the people deplorably ignorant. At once it was apparent that a Church could never be builded with the material at hand. Native helpers were necessary and these must be taught and trained. A Church membership able to read the Bible for themselves must be developed.

A great system of missionary schools, from the kindergarten to the college enrolls more than a half million children and youths. Alexander Duff was a pioneer in higher education. Others like Miller, Wilson and Ewing have followed the same line, until men's colleges to the number of thirty-four have been planted in Madras, Bombay, Agra, Madura, Calcutta, Indore, Allahabad, Lahore and other places. All these are centers of Christian influence, where boys of Hindu and Mohammedan faiths are brought face to face with the teaching of Christ.

Schools for boys are to be found in almost every center of missionary work.

The idea of female education, introduced into India by people of the West, was a wholly new idea to Hindus and Mohammedans. But the early efforts made by such pioneers as Eliza Agnew and Isabella Thoburn more than half a century ago have shown the wisdom of the undertaking. Most of those schools are primary. Some are high schools and a few are colleges.

A new venture in this field is the Women's Christian College of Madras. This is a "Triangular Alliance in Education for in it Great Britian, including Canada, the United States and India are joined together in educational endeavor." Supported by twelve mission boards this institution presents one of the best evidences of unity.

The promoters of this schools were very fortunate in securing Miss Eleanor McDougall of London University as the Principal. Miss McDougall has proven to be a woman of rare tact and ability.

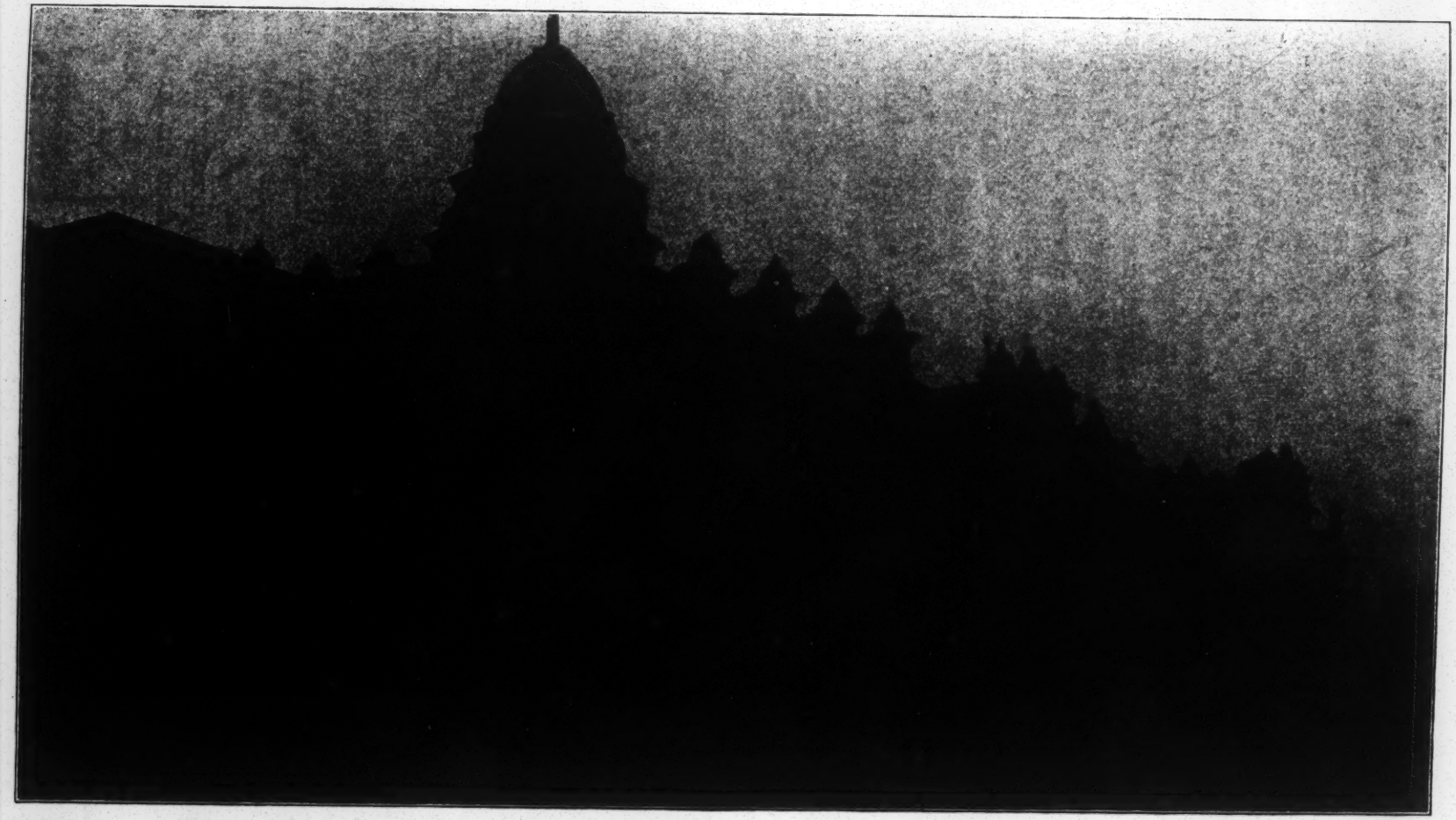
The teaching staff and student body are as varied as the denominations that support the institution. The faculty is made up of British and American professors, a Syrian Christian and a Hindu. Nine Indian languages are represented among the students, who come all the way from Burmah to Ceylon and from Bengal to the Malabar Coast.

The story of the college activities sounds just like that of an American school: Literary and Debating societies; Musical and Dramatic societies; Art Club and Natural History Club; College plays and college athletics. Y. W. C. A. with Bible classes and conferences and Christian service rendered to people of nearby villages.

The Government has asked this school to take over the "Teacher's Training College." Miss Coon, the Vice President says: "When we realize the wonderful opportunity the college holds in training the leading educators for India in a Christian environment, we feel this opportunity must not be lost. The College still maintains its high record and has carried off many of the honors given by Madras University in competition with the men's colleges."

The motto of the college is "Lighted to Lighten." And may this be a prophecy of the work of the school. May the fine young women who receive Light, be the means of giving this Light to the womanhood of India.

Great as is the task of the colleges in preparing leaders, it is not greater than the task of primary education. On the mud floors of the village schools, or out



CHRISTIAN WORK AMONG INDIAN STUDENTS. THE NEW BUILDING OF THE STUDENTS BRANCH Y. M. C. A. CALCUTTA, INDIA.

This imposing building was formerly the Dufferem Hospital sold to the Christian College from funds secured in United States through efforts of J. Campbell White. Dr. W. W. White, of Whites Bible School N. Y., was engaged in Christian work a short time in this institution. It is one of the products of Christian missions to India.

under the tree by the wayside the first lessons are implanted. Simple as these little schools are, they are fundamental in the great educational program.

Mission schools are most essential now. India needs education for the masses. Only eighteen million out of three hundred and fifteen million can read. If India is to become a nation of power she must have intelligent citizens. If the Christian Church is to wield an influence in the developing life of the nation, she must train men and women for leadership.

Just now the missionaries are troubled over a movement of the enemies of Christianity. Since 1854 the Government has given grants-in-aid to all schools meeting a required standard. This has made possible a large work that could not otherwise have been carried on. Recently there has been an agitation on the part of Hindus against the use of public money in schools where Christianity is taught.

It is a very complicated question, on which people are divided. Some think that if the mission school is the only school in a given area, and if parents who desire education for their children must send their children there, then an exception to compulsory Bible teaching should be made. But if there are other schools in a town, or district to which children may be sent, then the mission school should make no exceptions.

The agitation does not as a rule come from the parents but from anti-Christian leaders who are doing all they can against the work of the Church. These opponents do not take into consideration that the government is quite neutral for it gives grants to Hindu and Mohammedan schools as well.

All missionaries feel that "mission education aims at bringing all pupils into contact with varied sources of quickening power and that it would stultify us to treat the witness to Jesus Christ as optional when we regard it as the very essence of service these schools seek to render to the youth of India."

Some others are saying that if the missionaries do not yield to this "Conscience Clause" as it is called that the Indians will likely compel the acceptance as a condition of receiving aid, and that it would be better to yield now before bitterness is stirred up. They feel also that perhaps the Bible teaching would be more effective if given only to those who wish to have it.

If the home constituency were consulted, the reply would probably be: "The money we send to India is primarily to teach the Word of God and to help the youth to find the Saviour. If you cannot do this through the schools then seek other ways of making Christ known."

Our author gives the story of a poor little outcaste boy from the lowest depths of society, who went, first to a village school, than to a boarding school, then to the theological seminary. He became a great preacher and leader. Later, in his own town he was elected mayor, chosen by the people, many of whom were Brahmans. Dr. Fleming adds: "Even India's exclusive high-castes groups see that Christian education has just this faith and power, to take men from the mire and in one lifetime fit them for spiritual and community service. A de-christianized national education can never make this peculiar and highly desirable contribution to the life of India." Our missionaries are eager for multitudes of trained men and women, who in turn will be able to train India's youth and children.

India always seems a land of sick-

ness. From the early times of missionary efforts the medical missionary has been active, trying to alleviate the misery of the people and show to them the Great Physician, the Healer of sin-sick souls.

There are four hundred of these doctors working for the physical uplift of India. One hundred fifty of these are women. How splendid the number sounds when we think of it in terms of giving so many to India, but how pitiably small it sounds when we remember that each woman physician has an average of one million women, to care for. Impossible, of course. One physician can touch only a fraction of her million. In hospital and clinic she ministers to large numbers. Then she starts out on village trips. She has her special villages to visit. Oh such hopeless villages. There are the lame and halt and blind: there are the little mothers of men bearing their suffering without any tender ministrations, without any intelligent care. There are the malaria and mosquitoes, the aching teeth and sore eyes. Too often there are the great epidemics of plague, cholera or smallpox.

The doctor sees all who will come to her and as she leaves she carries with her garlands of flowers that represent the gratitude of the humble folk.

Not many villages ever see the doctor. Some one has made a very interesting mathematical calculation. It is this: If Christ had started on a tour of the villages of India, visiting one each day, there would yet be in this advanced age of the twentieth century, many villages unenlightened and unvisited.

Men physicians are doing their part, too but we remember that because of social customs certain classes of women cannot be visited by men physicians. It must be a woman's hand that is stretched out to heal if anything is done for these shutin women.

The first American physician to go to India was Dr. John Scudder of New York, who sail in 1819. Seven sons and ten grandchildren have followed him in this field of labor.

Another mathematician has added together the years of their labor and found that the Scudder has given *one thousand year of service to India.*

Among women physicians we might mention Clara Swain, the pioneer Maria White, our own devoted worker, Margaret MacKellar who was the first woman to receive the Kaisar-i-Hind medal for distinguished service, and Dr. Ida Scudder, who is just now blazing a new trail.

For years it has been born in upon the foreign doctors, that native women could do even more effective work than they. This thought burned itself into the heart and brain of Dr. Scudder. In the course of time four boards agreed to cooperate in the establishment of a medical college for women at Vellore.

The proposed school met with the approval of the Government and the Surgeon who was in hearty sympathy said "Go ahead, if you can find six students who have completed the High School course." Instead of six there were sixty-nine girls who applied. Seventeen were accepted as being properly qualified. Now after four years, fourteen girls have finished the course and are scattered to fourteen different points, where they are beginning work for their own people.

The college has not reached the standard yet which it hopes to. Until a girl has a full college course before entering and then a five years medical course she cannot receive a full doctor's degree. But she does receive the degree of

Licensed Medical Practitioner which gives her the right to practice medicine and surgery and even to be in charge of a hospital.

There are sixty-seven students now in attendance. When these women and others, together with the young men who are entering the medical profession, give themselves to India's service, there will be better babies, better care of mothers, better sanitation and a better India.

SOCIALIZED MISSIONS.

Missionaries are sent primarily to be bearers of the Good News. That is the definite purpose but the wonderful part is that the faith they proclaim is good for the life that now is as well as that which is to come.

ture, started the first newspaper and erected the first steam engine in India." His conception of the task of missions was a broad one. He seemed to touch life at every point, seeking to help people through economic betterment.

It has been this thought of helping people to a better standard of living, that Industrial work has been incorporated in the program of missions. In many places people are living far below the level of decency. Until they are shown a better way of living, until they are able to have some of the necessities of life, they cannot do much toward the support of the Church, nor the education of their children.

One missionary has started a dairy

HERE AND THERE WITH THE UNITED PRESBYTERIAN MISSIONS IN THE PANJAB.

(See picture opposite page.)

1. The girls in one cottage eating their dinner on the platform which they had made. 2. Small meeting house erected in Sialkot during 1917. 3. Play house in the main court. 4. A view of the court yard of the Girls' Industrial House, Pasrur. 5. Mr. Nesbitt took this snap shot just as I was starting away from Dr. White's hospital in Pasrur. The hospital is seen at the back, the building to the right as you look at the picture. 6. Botanizing in the Himalayas. 7. Girls baking their bread in the oven which they made. 9. Rajwanti, a girl of Jhelum City School. 10. Rev. and Mrs. T. L. Scott's early home in India.

All missionaries are social workers in the highest sense of the word. They have thought not only of men's souls but also of their bodies. Not only of their spiritual life but of their social life; not only of the heavenly manna but of the daily rice.

The versatile Carey over a hundred years ago "was studying the natural history of India, laying out experimental gardens, importing all sorts of vegetable flower and fruit seeds, introducing scythes, sickles, plow wheels and other conveniences, advocating good cattle and founding "The Agricultural and Horticultural Society in India." He manufactured indigo, made printing type, devised new methods of paper manufac-

farm and taught scientific feeding. Another has made an improved loom; another has improved mango culture; another has built silos; another has produced a better plow; Some have taught the women lace making. Others have taught them how to make orange marmalade, gooseberry jam and guava Jelly.

Many kinds of crafts are taught in the schools with the idea of helping people to become more efficient in life.

No one has done a larger work along this line than Sam Higginbottom. A recent writer Rev. Lee Lewis tells of a visit to the farm at Allahabad. Mr. Higginbottom told him that his selected seed wheat was being planted fifty miles

HERE AND THERE WITH THE UNITED PRESBYTERIAN MISSIONS IN THE PANJAB

away. "One cow we saw was giving thirty-two pounds of milk a day. He had built a dam and had transformed land which rented for six annas an acre, that is twelve cents to the present rental price of forty rupees or thirteen dollars an acre. There were clean cow barns, a most unusal sight in India, clean cows, an underground silo, one of the first in India, fine dormotories for the students, and many acres of land for them to practise on. Each lad had a garden-plot of his own. A relative of a native chief is studying here. About two thirds of the sixty boys are Christians, which augurs well for the future of the Christian community."

Practically every reform in India today had its springs in the Christian thought which had been introduced. No one would say that a missionary was wasting his time in helping on these reform movements.

Some missions are sending out specially qualified social workers to give their whole attention to groups like the factory workers.

Some one might think that bathing and weighing babies and filling bottles with sterilized milk a very roundabout way of giving a Gospel message and no one would advocate such service for the whole staff—But what a useful service for one nurse, and what a precious way to teach of Jesus who cared so much for human life, even the "least of these."

Some missionaries feel no enthusiams for any kind of work except their own. From a distant view point an unprejudiced mind concludes that the "hand cannot say to the foot, I have no need of thee." In a land of such diversity of needs, everything that ministers to the uplift of humanity should be used. *That is in so far these methods are a means of winning men to a knowledge of Christ and bringing them into warm loving touch with Him. If they do not do this, they are missing their real purpose.*

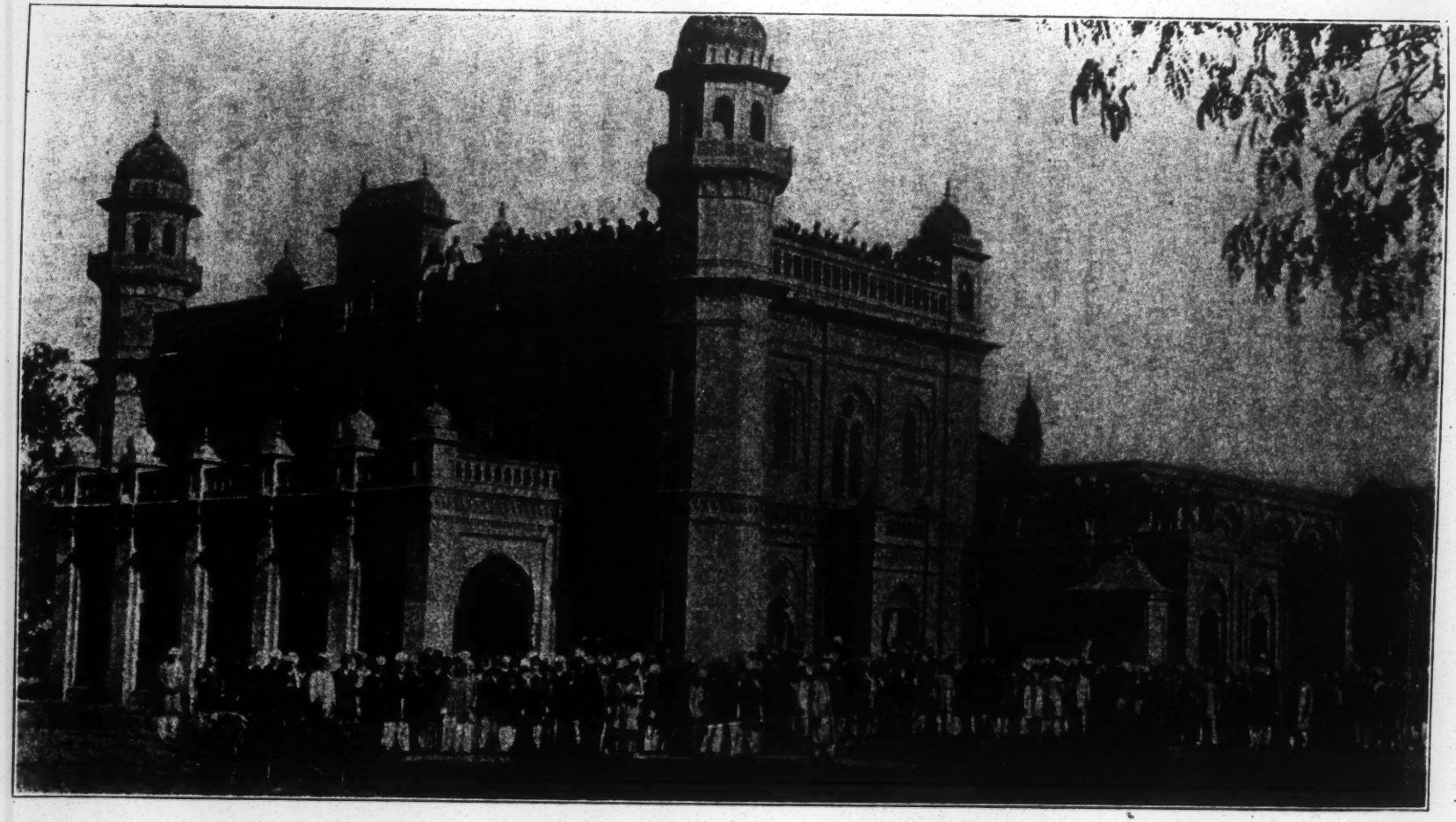
THE KIND OF MISSIONARIES NEEDED.

There are about 5,500 missionaries from Western lands laboring in India As fast as the ranks are depleted, new recruits are sent out to "Carry on." The number of workers is not increasing as rapidly as the need requires. India calls for more and yet more workers. Just what kind of missionaries are needed today?

Perhaps one would mention first, *Specialists.* Because of the great diversity of work and because of diversity of gifts, it would be ideal to have at least a part of the staff, specialists. It often happens that the man who knows something of teaching has to keep accounts and the man who loves nothing so much as preaching has to be harassed with school work; and the man with the literary bent of mind has to be traversing a district in evangelistic work. The fewness of the workers and the dropping out of some because of furloughs or illness necessitates changing workers from one form of work to another. What an advantage to use special talents in the field best adapted to the individual.

Educationists are needed, to work out the problem of teaching India's children. A different system from any used in Western lands must be developed for the village schools.

Theologians are needed. Men who can study out the deep mysteries of Oriental religions and so compare them that he will be able to show to India's thinkers the deep and hidden things of Christianity. Men also who can guide and help the native Church in interpreting the Book and giving forms of expression that will be suited to the Indian mind.



FORMAN CHRISTIAN COLLEGE, AND GROUP OF STUDENTS, LAHORE, INDIA.
(P. B. F. M. N.)

Specialists are needed *in Sabbath School work.* Much valuable assistance may be given to the native teachers in Sabbath Schools if there is some direction and guidance.

There are others needed. Evangelists, doctors, welfare workers, agriculturalists, business managers, writers, translators, builders. All these and many more. Any talent that can be used to further the kingdom in this land can be put to use in India.

Our mission boards are asking that those who go out to this responsible work shall be well educated, and that they shall be strong in body. The missionary who is wanted must be *Sympathetic.* Sympathetic with India's strivings and aspirations; one who will identify himself in all ways with the growing Church, who will meet the members as brethren. The people detect a patronizing spirit and resent it. The spirit of superiority in a Westerner does not win the Easterner.

A Friendly missionary, one with a "genius for friendship" is needed. If any one does not like "folks" here at home he will find difficulty in winning people of another race. The man or woman who loves to mingle with people, who has a warm heart will find a ready response in the hearts of people of other lands.

An Adaptable missionary is wanted. Adaptability is one of the prime requisites. First to be able to adapt oneself to his co-workers. This is often a difficult task and one that requires much grace. Then to be able to adapt ones self to the country, not easy either. "All things Eastern are not heathen any more than all things Western are Christian." The young missionary who goes out with the thought that the East must be made over the same pattern as the West soon learns his mistake. There are many wonderful and beautiful things in India. To recognize these and to use whatever is not detrimental to the religion of Christ is great importance. Above all, the kind of missionary most needed is the Consecrated missionary. All the learning and training and culture will be of little value unless behind them is a life wholly devoted to the Master. To use our author's words: "Fundamentally India's yearning is for God. Activity and even social service will not satisfy India's hunger. A missionary could spend himself in organization or routine professional work, coming back weary to his resting place, and yet fail to touch the heart of India. So real must be our spiritual lives, so steeped in prayer that the Indians will catch some glimpse of God through us."

A Chinese man who was just learning the New Way said of a passing missionary: "There goes Jesus Christ." When asked what he meant he replied: "He does just the things Jesus did." Is this not the kind of missionaries needed? The ones who do just the things that Jesus would have them do? Unless we have a great multitude of such missionaries, the new India may miss Christ. The people may accept the ethics of Jesus; they may accept the civilization of the West; they may reform and veneer the old heathen religions and leave Christ out.

QUESTIONS.

1. Name the pioneers of India. Name the pioneer of the United Presbyterian Church.
2. Sum up what you consider the principal aims of missionary work.
3. Name some women physicians in India.
4. Of what relative importance do you consider medical work?

5. Why do you consider Christian education of central importance in missions.

6. How does the medical attention which you receive during illness compare with that of your sister in India?

7. If you had $100,000 to give to India and could use it but for one line of work, what would you choose?

This chapter lends itself to dramatization. Two very pretty little presentations are given in "How to Use" which can be secured from the Literature Secretary, Miss Milligan.

"Larola" "The Pill Bottle" are two others which might be used.

"THREE KNOCKS that summoned in the Night" may be given as an impersonation or it may be dramatized Literature Headquarters Drexel Building Philadelphia, Pa.

Some one dressed in a costume of India may impersonate any one of the characters mentioned in this chapter, or in Lighted to Lighten.

Isabella Thoburn, Dr. Ida Scudder, Dr. Kugler, Dr. Maria White, Miss Eleanor MacDougall.

MEMORIES.

By Maryne.

INDIA, our grim old step-mother, is the most fascinating of all countries. As no other land India draws us, and holds us, and wins our love; so much so, that ever after, though we live half the world away, a chance Hindustani phrase or a breath of Oriental perfume will bring a catch in the throat and a thrill at the heart, remembering her.

Her very age brings reverence. We in America speak of time in a few hundreds of years, out there they count in thousands of years. India carries the dignity of age, and age-old, nation-wide and nation-defended customs.

It is a land of many lands. Here in our United States, state merges into state, each differing little from its next neighbor; there passing from one province into another, one finds a different race, different climate, different lanuage (India speaks 120 lanuages), and different religion. We enter North India through Karachi, an artificial seaport on the northwest coast. This province is bounded on the north by the great rim of the Himalayas, dividing it from forbidden Afghanistan, the home of the world's greatest fanatic and most bloodthirsty men. On the East more of those towering jagged peaks separate us from the "Roof of the World,"—Thibet. On the south is vast desert. On the west the burning sands of Baluchistan, and a bit of the Indian Ocean, "so soft, so bright, so bloomin' blue."

Smuggled under Karakoram is the Vale of Cashmir, famous in history and literature as the home of Lalla Rookh. It is a dreamy, lotus-filled, mystical country, so drenched in beauty that the spectators feel such emotion as fairly hurts. Then comes the Punjab, "Land of the Five Rivers." These are mighty rivers, their sources in the Himalayan snows, or, as the Afghan says, "Earth's Drink." The Grand Trunk Road pierces the province from south to north, and along this great highway one sees a perfect panorama, a shifting kaleidescope of color and movement. The Grand

Trunk Road provides daily a regular circus parade to our American eyes.

First, one may see long lines of Government transport camels, four hundred in a line at times, heads tied to tails, each swaying under his four hundred pound burden with a peculiar seasicky motion, padding along, his cushioned feet making no sound, the whole seeming more like a moving picture than a reality.

A flash of color catches the eye, and we note the saffron robe of a Hindu fakir who goes drifting by, seemingly oblivious to all around, his beggar's bowl slung from a neck-strap, and on his forehead a vivid ochre caste-sign.

Then two Sikh soldiers pass. Fine stalwart fellows they are, six feet tall, straight and lithe, a bit aloof in manner, with heavy sleek black beards parted, and tucked behind their ears, up under their smoothly coiled head-turbans. As they pass one may catch a glint of metal in the folds of the puggarie (turban.) It is the deadly Sikh circlet, the use of which England now forbids. It is a ring of finest steel, the entire outer edge of which is as sharp as a razor, with the inner edge rounded. In the old days these were thrown, after being whirled around the fingers, with appalling swiftness and accuracy.

Up the road comes a group of the Rajah's elephants. The hathi is the most intelligent of animals, and is given the respect due him, accordingly. His manner of going is stately and dignified. As Kipling says, "The elephant's a gentleman," and his mahout a proud man.

A burst of music, the Scottish bagpipes, and into sight swings a company of Gordon Highlanders in caps, plaids, and swirling kilts, marching gaily to dress parade to the tune "The Campbells are Comin'."

The road is filled with a host of hurrying villagers afoot or astride tiny donkeys. Suddenly they are sent scrambling out the way of an enormous automobile, within which is seated a Parsee merchant, the plutocrat of India. Dressed in the stiffest of silks and cloth of golden he rides. Who but an Oriental would appear in crowded streets in cloth costing five thousand rupees a yard?

Stalking majestically alone comes an aged Mohammedan, his green dyed beard proclaiming him a returned Mecca pilgrim. Serene in his assurance that he is certain of heaven, he proclaims his superiority over all less-favored folk and disdains their company. His favorite oath is "By the Beard of the Prophet," and he guards his own green one as the Chinese, a quarter-century ago, did their queues.

The tramp of marching feet calls our attention to a company of Gurkhas on their way to the Fort. These are Hill men from the slopes of the eastern Himalayas, and resemble the Mongolians in appearance, but are unlike them in manner. Laughing, chattering, joking, they go past, dressed in the garb of England's fighting men. They love a fight, and look the part. In addition to the English-supplied weapons, they carry at their belts their own Gurkha knives, heavy, hooked blades, with which these little men can sever with one blow a buffalo's head from its body. But the Gurkha is not a brawler; he chooses fighting as a profession but he wants it in open honorable battle.

By and by a jewel merchant slips in, seats himself upon the veranda, opens a little sack, and begins to pour from hand to hand a stream of flashing rainbows—

rubies, emeralds, opals, pearls, sapphires, amethysts. The colors ripple and flash. He makes no plea, says no word; simply keeps them playing, knowing full well we can't resist their appeal and will presently begin to bargain.

In through the gate comes a pitiful procession of lame and limping lepers. "Buchsheesh, Memsahiba, Give us alms, Lady." There is no sight in any land so pathetic as this one of the outcaste from society, the one who knows himself forever unwelcome, the hopeless "Unclean." Of course we give him alms, and rejoice in his blessing "May thy path be on the high hills and all the blessings of the years be thine."

Long files of Hindus straggle past, pilgrims on their way to Amarnath, a huge ice cave, sacred to Shiva, in the Himalayas thirteen thousand feet above sea level. Often as many as five thousand go on this annual pilgrimage. It is one of the hardest in all India; the way is so long, the trails so difficult, supplies and fuel so scarce, the mountain torrents quite dangerous, and the air bitterly cold to these plains dwellers. But they go dauntlessly on, content to die if so be that they may but win first to the "outer threshold of Shiva's dwelling place." Among the throng are hundreds of so called "holy men," their unwashed, mutilated bodies and foul matted hair making a hideous sight. Dedicated to this life from birth, they know no other, and care for none better, and are of all Indian sights perhaps the very most "unholy." Some are maimed and crippled devotees, attended by disciples who call our attention to their masters, and whine for alms. "Gain merit by giving to this Holy One!" When we refuse, the whine changes to a curse, and we are treated to such fluent cursing of us, our ancestors, and our descendants as appals and horrifies Western ears. We are relieved to hear a hearty English laugh ring out, and to greet a group of English officers as they ride past on Arab ponies, on their homeward way from the polo grounds.

An Indian juggler may suddenly appear, and proceed to hold us in breathless attention by a bewildering succession of amazing tricks. We know the things can't happen that seem to, and resolve to watch so closely our eyes can not be fooled, but he tricks us every time, and enjoys our discomfiture. So clever is he, we grow the least bit afraid, what may he not try next?

A rattle of shod hoofs and an Afghan horse-trader comes into view. The city sights and sounds keep his mount restive, but the trader sits as though he were a part of the animal. Superb horseman he is, and picturesque looking too. On his head is a velvet turban bound with an embroidered puggarie cloth; a fur-lined jacket scarce hides his leopard skin saddle covering; his bridle is studded with silver and turquoise; and at his belt hangs the Khybher knife, a two edged sword which commands respect. "The hilt and haft of my Khybher knife" is this mans most solemn oath.

From the Mohammedan mosque comes the call to prayer. The muezzin from his minaret sends his voice out over the busy streets, "Oh, come all ye faithful, come to prayer!" "Allah il Allah! Mohammed Rahsoul Allah! God is God and Mohammed is his Prophet!"

Herds of water buffalo wind by from their afternoon's wallowing by the riverside, small boys urging the slow beasts onward, for it is nearing milking time. Great droves of green parrots circle and wheel, screaming and chattering, before

settling in the orange groves for the night.

In the tropics night comes swiftly, the villagers begin to hurry, the crowds begin to lessen, temple bells begin to ring softly. As we turn to go in, we see a lonely pilgrim plodding by. He has set for himself a certain number of miles to cover on his religious pilgrimage this day and his goal is not yet reached. We shiver as we note the hopelessness of the song he chants as he goes:—

"We came; the Dust Storm brought us.
Who knows where the Dust was born?
Behind the Curtain of Heaven,
And the Courts of the Silver Morn.
We go: the Dust Storm whirls us.
Loose leaves blow one by one
Through the light, toward the Shadows of Evening
Down the tracks of the Sloping Sun.
We are born of the Dust that is Many
And we rest in the Dust that is One."

FOREIGN CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

CHRISTMAS IN THE SANGLA HILL SCHOOL.

Christmas for the Sangla Hill School girls began away over in America more than a year ago, when the children of the Avalon Sabbath School planned gifts for our girls. Dolls not only please American children, but it can truly be said that nothing comes up to an American doll in the mind of a Punjabi girl.

The evening in Avalon when the Sabbath School children showered these gifts upon the former Superintendent of the Sangla Hill School, then home on furlough, was a pleasant one to keep in memory. There were dolls, and more dolls, by actual count 18 dozen, and many other gifts to help make a happy Christmas.

Months passed; the gifts were sent across the ocean on their long journey to India, and in due time the boxes were placed upon the verandah of the bungalow in Sangla Hill. Here then dolls slept on, waiting for the "big day" when they would be aroused from their slumber to make glad the heart of some little girl.

The former Superintendent returned to take up her duties again, and one day instead of teaching sewing to a class of tiny new children, she spent the time getting acquainted. One little girl said, "The big girls tell us that we will all get dolls for Christmas. Is this true? Their question was not answered then, but it was hard to keep the secret, and somehow the impression got around that there were dolls in those boxes, for when they were placed upon the verandah one teacher was heard to remark to another, "The dolls have come."

Days passed rapidly and Christmas day dawned. Before five o'clock the ladies in the bungalow were awakened by girls marching through the court singing Christmas carols, and after the exchange of greetings came the request that they might go out and sing for the other missionaries.

Next came the service that is always held in the city Church in the forenoon of Christmas day. Our first thought had been to keep the little girls at home, for it is so crowded when all are present, but two days before Christmas one of the children who was in the hospital because of fever begged to return to her cottage that she might be ready to go to Church on Christmas. Needless to say all were allowed to go.

During the day many friends came to visit the girls, making it indeed a busy one, but evening was the best time of all. A rice and meat dish which the girls find hard to cook well in such a quantity

was to be the dinner, and a man from the city was engaged to cook it. Who was the man? The barber;—the man in India who manages big feasts. He charged $1.33 for the rented cooking vessels and his work. This once only during the year do the girls all eat together, so their mats were now brought into the main court, spread in a rectangular form, and all sat down by cottages to eat.

Though a blessing had been asked as they sat down this did not meet all the need in their minds, and they asked that thanks be returned at the end of the meal also for the good dinner which was given them. After clearing away everything the girls returned to their cottages each to exchange her dark dress for the white one worn on special occasions, and now they were all ready for the entertainment.

The hall was decorated in red and green streamers and bells all just new from America. How pretty it looked to the girls, and how their eyes sparkled when they saw it. They all enjoyed the entertainment, but showed clearly that they were expecting something more. Was it really a surprise? We wondered.

A small Christmas tree brought from America, the land of wonderful things, stood on the table. The candles were lighted and these with the tinsel trimmings made it a thing of beauty and a wonder to the girls. The excitement ran high, and we were curious to know what the girls were really expecting. This question was asked and all spoke together without any hesitation "Dolls!"

A DOLL THERE WAS FOR EACH CHILD.

It took but a little while to distribute them, but first we asked what they would do in case some one received a prettier doll than some other one. They answered that each would consider her doll the finest. They spoke truly, for during the week a mother visiting the girls laughed over the disagreement between her two daughters, each claiming her own doll as the prettiest. The teachers all declare that no one has been heard to remark that another girl had a nicer doll. Should we find as contented a crowd of girls in America? Until each girl had her own beloved doll in her arms she found it hard to wait for her turn. We cannot attempt to describe the joy of the girls, and we leave it to your imagination. The only thing we are sure of is that it would have entirely satisfied the donors if they could have been here to see.

Many other friends gave dolls for the girls and many have come through the mail. Each and all of these in turn will bring joy to the heart of some little Indian girl.

To close the evening the children stood while the pastor led in a prayer of thanksgiving. Then they went to their cottages to sleep and dream over their perfect day. There still remained also the joy of anticipation, for on the morrow they were to receive their sweets and fruit. Christmas day had been so full that this part of their treat had to wait over.

FLORA J. JAMESON.

CHRISTMAS IN THE GIRLS' BOARDING SCHOOL SIALKOT.

Who would think children could be happy running around at Christmas time in bare feet! Christmas in India is quite a different thing as regards weather from what it is in America. The sun shines warm and bright, and in the middle of the day we keep quite warm with only a light wrap on.

I believe it would have been hard to find a happier lot of children than were here in school during our ten days of Christmas vacation. Only those girls who lived near the school were permitted to go home, so we had over one hundred girls left here.

There wasn't any snow that they might throw snowballs or go sled riding, but they have their own games and amusements that they enjoy immensely, though only the younger girls indulge frequently in the games. The older girls drag their beds into the sunshine (they have no chairs) and sit crocheting, knitting or doing some kind of sewing. And then there is seldom any time when the girls are free that some of them are

not singing, beating time on a table or a tin canister, or anything that can take the place of their beloved drum.

During vacation they had several "treats" of special food that they are fond of.

But the happiest day is when they have the Christmas treat, when they look forward to getting an individual gift. We don't have real Christmas trees here, so we find a branch of a tree that has heavy foliage and use it instead. We planted the tree in an old zinc bath tub and the girls themselves trimmed it. They strung beads and popcorn and made paper chains for it, and by the time they were all draped on the tree along with some tinsel and roses and marigolds, it was a marvellous creation, enjoyed and vociferously exclaimed over.

After the tree was trimmed the bell was rung to get the girls on the platform in the court yard to receive their gifts. Two girls carried out the little tin trunk which held the presents, and the little ones especially watched in shiny-eyed expectation. None of the gifts were elaborate or large, and I explained to the girls how the money had been given to me at home for this very purpose, and how glad those American girls would be to know how happy these little girls were over the gifts. Of all the gifts I believe the rubber balls were the most prized, the hair pins received by the larger girls running a close second. Among the other gifts were dolls, horns, picture puzzle blocks, tablets and pencils, combs, beads and crayons. I just wish it had been possible for those girls of the Crafton Missionary Society at home to have been here to see how happy their gifts made these girls.

After receiving these gifts they passed along in line, and were given candy, nuts and oranges from our own garden.

Christmas in a Boarding School is a very happy time for the girls and an especially happy time for the missionary, who realizes that it means that these children are Christ's, even though they be but a few from among the millions of India's children. We are glad that they too rejoice with us in the birth of Christ our Savior.

OLIVE LAING.

CHRISTMAS IN CAMP.

Christmas is over, shouting and all, and I can assure you that the shouting and noise was not the smallest feature of the day's program. However that is to be expected in an Indian celebration.

We celebrated Saturday according to Western ideas of what Christmas should be with a tree for the children, overflowing stockings hanging from the tent curtains, and a delicious dinner together in the Mercer's tent. Cards and numerous packages from America and the Punjab reminded us of the love of many friends, and Santa Claus did not seem to have any trouble getting Mary Elizabeth's and Dorothy's dolls away out here to Piro Chak. The needy villages were put away in the back of our minds for this one afternoon and we just "enjoyed ourselves."

The noise began on Christmas eve with the beating of a drum throughout the village where we were camped, announcing to the populace that all but necessary work would be suspended on the morrow in honor of the Christmas celebration at the missionary's camp. The same drum waked the camp and the village a good while before daylight the next morning, reminding everyone that it was time to be up and doing in preparation for the "great day."

There was wood to cut, water to carry, fires to be made for cooking 400 lbs. of rice, the lamb to kill and dress for the meat dish which was to be served to distinguished guests, elders etc, the decorations to be put up, and a hundrel and one last things to be done. But all the village people had entered heartily into the plans for the celebration and there was no dearth of willing workers. The Lambardar, or Head Man of the village, a Sikh, gave the wood for the cooking, and he himself occupied a seat of honor during the whole day. The village girls had made long ropes of little bright colored paper flags which were strung up from one tent pole to another all over the camp and made the place

look very festive. These also served to set off the space of ground reserved for the Christians during the program.

A general invitation had been given to all the Christians of the District who could possibly come to be present at the "jalsa," but the people of the three nearest circles of villages were urged to come. As the day approached it seemed evident from all reports that many were going to avail themselves of the opportunity for a good time and a good feed. But in spite of the rumours I think most of us were surprised when we saw the people streaming in.

About noon they began to come. Fire crackers announced their arrival and sky rockets were recklessly sent up into the bright sunlight. Some were on horseback but most of them were walking. A few came from villages about seven or eight miles distant but most of those present were from villages within a radius of three miles from the camp. By actual count there were seventy women from outside villages besides men and children. Altogether no less than 500 Christians were seated in the enclosure to take part in the Christmas program, and as many non-Christians were gathered around to see and hear all they could.

The program consisted of numerous Psalms sung with much vigor to the accompaniment of drums and "chintas," the latter giving the effect of tambourines; a story-telling contest in which representative men from the three circles of villages took part; a contest of Bible verses by the children of Piro Chak; an explanation of the meaning of Christmas by one of the workers; and, most striking af all, six Bible stories told by women from various different villages. This last may not mean much to you who are used to seeing women take part in public meetings, but for India where women have been down trodden and held under for hundreds of years, and where to many people it is a shame for a woman's face to be seen in public, it was a most remarkable performance, for a low cast woman to stand up in a mixed crowd of seven or eight hundred people and take a respected part in the program of the day.

After the program came the big task of feeding the crowd. I didn't assume any responsibility for this except as it concerned the women from outside villages, but I can truly say that I never appreciated before the piece of work that the disciples did in seating those five thousand men besides women and children whom the Lord fed with the five barley loaves and the two small fishes.

Perhaps one of the biggest thrills of the day for us was to see our Indian sisters being served first and that at the hands of the men. Huge platters of sweetened rice were passed down the long rows, and each woman and child was given a large handful of the savory dish. Later the plates were replenished as many times as was desired. Pages from "Sears Roebuck" and "National" catalogues served very well as plates. Some of the men had to wait a good while for their turn, but I am sure that no one went home hungry.

It was in reality as the Indians term it "Bara Din," a great day, and as we stood watching the sun go down as our guests took their departure across the fields in all directions, there was a great feeling of thankfulness in our hearts that the angels' good tidings of great joy were for all people.

LOIS BOYD.

CHRISTMAS IN THE PASRUR GIRLS' SCHOOL.

Our Christmas this year was out of the ordinary in that we did not have much of an entertainment. A number of songs were sung by the girls and that was all we had. About fifteen of the new girls sang very nicely the story of the birth of Christ. They are very fond of singing the Bible Stories.

An orange tree really makes a very wonderful Christmas tree! The pretty trimmings from home with plenty of strings of colored glass beads and small bells and candles and Japanese lanterns made a very pretty tree. There were no presents on the tree.

For three years we had been saving

the things that came from home, so each girl got something from America. There were real silk hair ribbons for some of the larger girls, post card sewing boxes filled with thread, buttons, pins etc, etc, for some of the large girls, pencils, tablets, toys, dolls and balls and jacks for the smaller girls. Only one girl asked to have her present exchanged, and she wanted a doll instead of her toy. Her request was not granted, but if she is here next year she will be due a large doll.

Last year the girls saved out of their weekly food supplies and gave a fine gift to our Pastor and his wife. This year they gave presents to their teachers. Handkerchiefs, soap, tea, hair pins and glass bracelets made happy the hearts of the teachers. They appreciated the gifts very much, and the girls were very happy in giving them.

They got the usual treat of nuts, candy, oranges and sugar cane. It was a happy time for them. We had several days vacation but the girls did not go home. We have tried to teach them the real meaning of Christmas. That is missed by lots of folks even in America.

Martha is the wife of a young shoe maker in Pasrur City. She is a Protestant and her husband is a Catholic. She is one of the most faithful attendants at all of our Church services, and is hoping to win her husband to her faith.

About two years ago Martha began to learn to read from the wife of our Pastor. She made splendid progress and finished the Third Reader, and was able to read the Bible.

She has no children, so her home duties were so few that it was suggested to her that she come to school. She started some weeks ago and is getting along very nicely. She takes reading, writing, arithmetic and Bible. She is so happy to be learning to write especially, and we are very happy to have her.

Another young married woman in the city who has learned to read from the Pastor's wife is likely to come with Martha. We hope the good work may continue.

D. B. WHITELY.

AVALON GIRLS' HIGH SCHOOL.

Pathankot, India,
Jan. 8th, 1923.

Dear Friends in the Homeland:—

How I wish you could have spent Christmas week with us in Avalon Girl's High School. It has all been so interesting to me that I want to tell you about our Christmas festivities. Many of the girls had gone home but we had a very good time making a happy Christmas for those who were here. Miss Martin had gone to a Martin reunion for the Christmas holidays, leaving Miss Buchanan and I, who have so lately come to Pathankot, to get better acquainted with the girls and our new work.

Christmas eve, being Sabbath evening, as a special treat we invited the older girls into the drawing room for a "sing." We had a wood fire burning in the open fire-place and as their custom is the girls sat around the fire on the floor. It would have done your heart good to have heard the girls singing from the Bible Songs No. 4. The girls are studying English and they love to sing these songs. After we had sung a number of songs, Miss Buchanan told them the story of the "Other Wise Man." The time and the oriental setting of the story made it such an appropriate Christmas eve story to tell the girls.

Bright and early on Christmas morning in spite of the cold— for it is quite cold here at this time of year—the girls were up singing Christmas carols to awaken the Pathankot missionaries from their slumbers.

The rest of the day the larger girls spent in getting ready for the little program which we had in the evening. We don't have pines or cedars here but they used a limb of another kind of a tree for a Christmas tree and after they had it trimmed with pop-corn, bright colored paper and a few candles and had tied on the gifts it looked very festive. Just before the program began some one brushed against the tree and before anyone could get to it our wonderful Christmas tree with its load, gifts, lighted candles and all, had toppled over. We teachers and the older girls ran to the rescue and in less time than it takes to

tell it the tree was set up again. A few glass bracelets were broken but other than that no harm was done. It seemed really marvelous to us that nothing caught fire from the candles. A short program of songs and recitations was given and then one of the girls dressed as Santa Claus came in and distributed the gifts. She was so original and made such funny remarks from time to time that she provoked many a laugh. Each girl received at least two gifts and two oranges besides some native candy.

The next day the Avalon girls invited the little Mohammedan girls from the school in the city to a Christmas entertainment. The girls planned everything themselves and were so happy because they were giving pleasure to these little girls who had come from heathen homes and who have so little fun and happiness in their lives. There were songs and recitations in Urdu and violin and victrola music. How they enjoy it all. Our girls had saved the nicest of the oranges from their own treat and after the program gave them to their little guests. The wee tots had managed to sit very quietly during the little program but when they started home their little tongues couldn't go fast enough. They were so happy and I am sure it was a big event in their lives.

On Wed. the 27th, we had the privilege of having with us our three newest young lady missionaries, Misses Taylor, Brownlee and Copeland. In the afternoon we all went out in the court yard of the school and played games and had races.

As fitting close to our holidays, on New Years eve we again had the girls come into the drawing room for their evening song service. We had asked each girl to write out one New Year resolution which she really wanted to make and intended to keep. These were read without giving the names and we talked about our aims and ambitions for the coming year. We had a most interesting meeting and I think the girls went to their rooms with an earnest desire to spend the coming year in closer fellowship with our Lord and in serving him in a better way than they had done in the past.

Won't you pray for the girls and for us that the desires which were expressed around the fireside might be fulfilled in the coming year?

Very Sincerely,

WILLA RAMSEY.

ABBOTTABAD, HAZARA DISTRICT, NORTHWEST FRONTIER PROVINCE, INDIA.

Did I tell the friends at home that the Panjab was the choice mission field of India, quite superior to Bengal, United and Central Provinces and other parts of the Empire? I hasten to correct my mistake, Rev. and Mrs. J. H. Martin and I are now posted to the Northwest Frontier Province and are ready to testify that it is the mission field *par excellence!*

For many years Hazara District has been held by the Church Missionary Society, and from time to time they have sent a worker for a few weeks or months, but they were never really able to occupy it so they finally asked our mission to take it over as it joins directly on to our trans Jhelum territory and so fits in very well geographically.

It is a long, tongue shaped district, 120 miles in length, 50 at the widest point and tapers down to 15 miles in the beautiful Kagan valley which extends up Kashmir way. There are three large towns, Haripur, Abbottabad, Mansehra, we have occupied the central and largest, Abbottabad, which lies in the foothills of the Himalaya mountains, 4000 feet above sea level and is surrounded by higher ranges, one peak in the district is over 17,000 feet high. The town takes its name from the first and most famous British officer who guided the fortunes of the district through early critical times, General Sir James Abbott.

The climate and the scenery are the great attractions of Hazara District, few places in India can surpass it in this regard. In January, and February, they tell us we will have real winter weather, rain and snow and ice, but the delightfulness of the climate in the months that precede and follow is ample

compensation. Mountains, rivers, lakes, glades and a great variety of trees and flowers combine to add to the charm. The Mohammedans have a pretty custom of covering their graves with iris and in the spring these make a brave show of mauve, white and yellow.

Living in this bracing climate and taking the exercise required by the hills and mountains have made the people strong and sturdy, the children are very rosy and full of life. The district is 95 percent Mohammedan; there are few large villages, often only a tiny cluster of huts, but each one has a Mosque attached. Many of these people belong to the fighting races of India and have gone into the Army or other Government service that has taken them far afield, the postman tells me that he delivers letters and remittances from all parts of India, Burma, China, Africa and Australia. They seem pleased that we have come among them and have asked for a school for their little girls. I have found a number of women who can read and as they have not heard enough yet to arouse opposition they read the Bible with great interest. One who has been in this district from time to time says that he has been surprised to find the Bible in many out of the way places, another witness to the benefit of Colporteurs.

We are only prospecting as yet as we have neither money nor workers, we visited Mansehra, the second largest town in the district, and found it surrounded by good sized villages and decided that it would be a good location for the headquarters of the district missionary and for a Dispensary to be run in connection with the Taxila Hospital which is only fifty miles away. Mansehra is only 17 miles from Abbottabad and there is a good road but it took us almost three hours to go and more than three hours to return with a hired horse and cart, moral, the district needs a Ford.

I found an interesting little girl in a Sikh home, Angeline Kaur, she was born in Los Angeles and lived there and went to school till she was ten, then her mother died and her father brought her back here and put her in a home where they did not know a word of English, it is amusing to hear her tell how, when they did not understand her, she would shriek louder and louder thinking they did not hear, then they would call her father and say "what in the world does the child want?" But now she has learned their language so well that she is forgetting her English, she has been here two years, and she is so happy to have me come and talk and read with her, neither she nor her father have any prejudice against the Bible.

There is also a very well educated Hindu lady with a very pert little daughter, they have been around the world and are fond of discussing the relative merits of New York and Paris.

Two Mohammedan Khans, of noble family, were of great use to General Sir James Abbott in settling the district, so when they died he sent out marble tombstones, properly inscribed, from England, these are treasured as family heirlooms in the two homes, when asked why they did not put them over the graves they replied that they would not think of such a thing, their enemies would steal them or they would be defaced by the weather, so they keep them carefully wrapped in silk and velvet and bring them out on state occasions, I have seen photographs of the heads of these families holding the tombstones in front of them so they might come out well in the picture.

Please pray for this town and for this district and for me as I begin a new term of service, that I may have but the one purpose, to do His will, and pray that many of these Mohammedans may be brought out of darkness into the light of His salvation.

JEAN MORRISON.

ANNUAL MEETING—1922.

At Sialkot.

Every member of the Mission family looks eagerly forward to our Annual Meeting in October. This is the great occasion of the year because it brings us all together in Sialkot. A veritable family re-union, at which we note the changes the year has wrought in the

children. Where we all appear in our "best bib and tucker," having endeavoured to save our newer clothes and to fix over the older ones to make ourselves as presentable as possible. Being a missionary does not preclude a desire to be suitably and becomingly dressed and still having pleasure in pretty things.

But more than all we crave the fellowship together in spiritual things and to share our experiences in the work of the Kingdom. I believe this year we came to Sialkot with a great hunger in our hearts for God's blessing and power to be in our lives and upon our work.

An Evangelistic Conference was called for the two days preceding our regular Annual Meeting. In these meetings we realized how much we need an out-pouring of the Holy Spirit upon us and every member of our Church of the Punjab. It was with this conviction we entered upon our five days of Devotional meetings.

As the days passed, each one laden with so many good things, we were convinced that the Holy Spirit was truly in our midst and had been guiding in a special way these who had prepared the messages for us. For it was remarkable how they supplemented each other, and, with the variety and charm or each speaker, how the great theme of the exaltation and majesty of Christ was developed.

Mr. Cummings brought us three splendid messages on "Life Power." Christ was so lifted up before us that we were filled with a great desire to exalt and glorify Him in our own lives that the Holy Spirit might be in us as "rivers of living water."

Saturday was set aside as a day of prayer and we felt it a fitting preparation for our Communion service which was held on Sabbath morning. Our first Sabbath together we usually hold the Communion service in the morning worship. At this time the new babies are presented for baptism. This year little Robert Jongewaard and Albert Laing were baptized by Dr. J. H. Martin at this service.

The arrival of a large party from home was looked forward to as a great event. It was still dark and seemed like the "wee sma' hours," on Thursday morning when motors were heard leaving for the railroad station to meet the newcomers. Mr. and Mrs. Joseph Alter and the Misses Brownlee, Copeland and Taylor were given a very hearty welcome as new members of the family, while all the "old" missionaries returning from furlough met loving hands and hearts in greeting. Each car load was hailed with shouts for we felt here we had some home folks as direct as they could come from the home land. They were a tired, travel-worn group, very glad to have really arrived after all their journeying.

An account of Annual Meeting would not be complete without a record of the wonderful meeting held on Wednesday evening toward the end of our business sessions. Annual Meeting days are such strenuous ones that evening meetings are avoided as a general rule and when called are frequently poorly attended. Therefore when the call was issued for this evening session to be held as a Consecration meeting, it was a surprise to many of us to see the hall crowded everyone seemed to have come with a feeling of need and ready to claim God's presence and blessing. It was a time of heart-searching and prayer. We unitedly pledged ourselves to pray daily for a revival in our Church and in our individual lives. We feel conditions in our work are such that it is only through a work of grace in the hearts and lives of men that the Church of the Punjab can become a glory to the Christ Who has redeemed her and Who will one day present her to Himself "without spot or wrinkle or any such thing."

DOROTHY LILLEY MILLER.

ABYSSINIA

EXTRACTS FROM A LETTER FROM MISS RUTH BEATTY.

"Since I wrote to you last we have had quite a few happenings on our Hill. On Oct. 15th at 9 P. M. little Murray Henry Russell gladdened our hearts by

his arrival, he weighed about the same as Carolyn 7 lb. 9 oz. and we can almost see him growing every day. He does not cry as much as Carolyn did at his age.

When Mrs. Russell was about ready to sit up she contracted tonsilitis, and when that was nearly well she had the quinsy, Dr. Soderstrom lanced that which gave her some relief. The next day Dedjaz Biru was at the Mission and she was up for tea and went to the athletic sports. That night we had a pretty sick little lady on our hands, it was necessary to give her some medicine to give her some rest, but she is up again and we are glad she has entirely recovered.

Two weeks ago Sabbath Dedjaz Biru came to Sayo, Mr. Russell, Mr. Henry and Drs. Soderstrom and Gilmor rode over in the afternoon to see him. He accepted an invitation to visit the Mission on the following Saturday, in the meantime he invited the Mission to his house for Tuesday evening. As Mrs. Russell was feeling pretty well she insisted that none of us stay at home with her. We all had a very nice time, we were his only guests, it seemed funny having Atum Jorgis and Hepta Gorgis waiting on the table. We had part Abyssinian and part franji food. The pepper is a bit too much for the Henrys and Isabel but the rest of us are doing fine, we would like it oftener. At the end of the meal the Dedjaz gave Mr. Russell his and his wife's photos, he was certainly very nice.

On Saturday, dressed in our best, we all assembled at our house to welcome his majesty. Mr. Russell had a banner with the word "Welcome" stretched between the two large trees at the end of the lane. After the greetings he was shown Soderstroms churn and separator, he was very much interested, so much so that his satin cape was sprinkled with cream several times then he was taken down to the clinic where he spent the rest of the time till noon. He certainly is'nt stingy with his money, he must have given fifty some dollars at the clinic. The clinic is to receive a gift, but when or how much we do not know. Dinner was served in our house in the big front room, we had two long tables and served about twenty people, Mrs. Gilmor served at one table and Mrs. Soderstorm at the other, Mrs. Russell's throat was too sore to eat and she did not enjoy her self as she would had she been feeling well. After dinner we went into the sitting room and had coffee and music.

At three o'clock we all came down to Russells for tea, there were some Greeks invited too and Mrs. Henry said Mr. A. Cramvis drank seven cups of tea and took two cakes every time he got a chance. After tea we had some sports up by the clinic the Dedjaz was intensely interested in that. Mr. Russell had intended giving a dollar as a prize but the Dedjaz insisted on three giving some himself. His own men did not play fair in the tug of war and he made them do it a third time and his men lost, you should have seen him laugh. After the games were over it did not take them long to leave as he was invited to the Club Hellenique for supper.

The Mission was invited to a twelve o'clock dinner the following Thursday, Mrs. Russell was not able to go so I stayed with her and Dr. Gilmor kept their boys. The Dedjaz sat at the table with our people and drank sweetened water while the Greek and Italian friends sat at another table which was well supplied with bottles. It certainly was nice of him, they had thirteen courses, after dinner they had some games.

Perhaps you already know that the head priest has forbidden us to open the school. Before the Dedjaz arrived at Aussa he sent word asking that the school not be opened till he could talk about it. On the Friday after the dinner he came over and the men had a two and a half hour conference, he was able to grant all our requests but the school, it seems the Aboona at Adis Ababa has ordered it closed, and Dedjaz Biru says he can do nothing about it but that when Dr. Lambie comes back to Adis Ababa he should go to the Ras and gain his consent and then go to the Aboona and get his consent. The Soderstroms

do not think it can be done, but we are sure the Lord can do it if He wants the school to be opened.

We do like the Soderstroms so much, when baby Russell was born Miss Soderstrom took my place at the clinic for about three weeks, she has worked most unselfishly, all of them certainly do love the natives. Mrs. Soderstrom has a class for the women, Isabel and I want to continue it when they go.

Henrys and Gilmors are busy getting settled. Mrs. Gilmor and Mrs. Henry are giving a Thanksgiving Dinner, everyone has something to do. We had a Hallow'een party, made candy and popped corn, Mr. Henry made a popper out of a tin box with a handle of iron ¼ inch long, one popper full was all any one wanted to do at a time.

Dr. Gilmor and Dr. Soderstrom had to tell the girl with the large cheek that they could'nt operate on her. To operate or not to operate the results would be unsatisfactory and she might die on the table, and now her throat and nostrils may grow shut, the eye may be pushed out of the socket. She is the most pitiful thing I ever saw, my heart just aches for her, Dr. Soderstrom thinks it is a cancerous growth.

Last Saturday night something killed ten large and ten small chickens belonging to the Russells. They were found the next morning lying in the chicken house, we are all happy as they were such a noisy nuisance, but we would have eaten them if we had known this was going to happen.

With love to all,

Ruth.

Note—We ask you all to pray that the opposition to the school work may be removed.

Editor.

EGYPT

Minnehaha Finney, Editor.

MANSOURA GIRL'S SCHOOL

"If Miss Weed whips me I shall just say, 'May God forgive you.'" This was four-year-old Zaki's personal application of the teacher's explanation of the Master's words, "If any man smite you on the right cheek, turn unto him the left."

Zaki is one of the seven small boys enrolled in the American Mission Girl's School in Mansoura. We do not hope to keep these boys with us long; but we hope that when they go from us to the boys' schools they will go with their minds filled with Bible stories and texts that will help to mold their lives. They all love the Bible stories, and are proud when they can stand up and say their texts with the other children.

There are one hundred nineteen girls enrolled in the school thus far this year, ranging in age from four to sixteen years. Each girl has a daily Bible lesson in the school, and most of them attend the Sabbath School regularly during the ten months that the school is in session. Most of the girls drop out of the school before they have finished the full nine-year's course; but they will never forget the lessons they have learned here, and we hope that most of them will carry the happy, kindly atmosphere of the school with them through life.

Of the four girls who passed out from the highest class last year, we are glad to say that two are teaching in the Mission schools this year, one has enrolled for more advanced work in the Ezbekieh Girls' Boarding School in Cairo, and the fourth, though not in school this semester, plans to continue her education in the Girl's College in Cairo.

Of the two former Mansoura School girls who finished their course in the Ezbekieh School last spring, one is teaching in the school here, and the other has declared her intention to do so. Both are girls of beautiful character, and are filled with zeal to do something for the girls of Egypt. We praise God for their lives, and pray that He may grant us our share in training up many more who shall be willing to "do their bit." For it is, after all, through the ministrations of her own sons and daughters, working under the guidance of the Holy Spirit, that Egypt must be evangelized.

Ethel L. Weed,

Supt. Mansoura Girl's School.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

LOS ANGELES—JUNE 16-20.

ATTENTION!

The "Convention Special" has been secured. It will leave New York Monday night June 11th, Pittsburgh Tuesday Morning June 12th, Chicago Tuesday night June 12th, arrive in Los Angeles Cal., Saturday afternoon June 16th.

* * * * *

The Jannuary nunmber of the Women's Missionary Magazine has detailed instructions for those planning to attend the Fortieth Annual Convention of the Women's General Missionary Society. There will be complete arrangements given to all in due time by Mrs. W. P. Weigering, Rail Road Secretary of the Convention. Round trip ticket from New York is $138.32; from Philadelphia $133.14; from Pittsburgh $113.05; from Chicago $86.00. These rates are good to return over any road from Los Angeles and San Francisco. If any one wishes to visit the North West, an additional fare of $18.00 must be added. In order that the greatest number of delegates may be sent, the Women's Board were unanimous in deciding to travel by tourist instead of Standard Pullman. All delegates and friends will thereby be able to save $10.88. The tourist pullman is six inches wider than the standard pullman, and will accomodate two persons. The Pullman Standard fare from Chicago is $23.63. The Tourist Pullman is $12.75. See January number of the Women's Missionary for route plans, etc, etc.

* * * * *

MESSAGE FOR THE LOS ANGELES CONVENTION.

June, the month of roses, commencements and brides. What beautiful mind pictures in that magical word "June," but just now to the women of the General Missionary Society it spells "Convention." Even this early in the year plans are being made by the women of our Church for five splendid days of conference over the things of the KINGDOM, to be spent in that garden spot of America, Los Angeles, rightly named "The City of Angels" it is an ideal place for our Convention.

For those of us on the Pacific Coast, who have longed for your coming ever since the meeting in Spokane, what a blessed treat it will be. We, who are not only, "Out where the west begins," but, "Out where the west *is*" so often feel so alone, so far from the heart of things, are looking forward to greeting friends and relatives from the old home *back east*. But more than this do we look for the inspiration which will come from hearing of the work done during the past year in our Society, and the larger opportunities for work in our foreign fields. How our hearts will thrill as we hear of battles fought and victories won by our missionaries, these soldiers from the front trenches home on furlough. But most of all our hearts long to meet with the Master, to hear him speaking to us, leading and guiding in all our deliberations and decisions.

To us you will be an encouragement and uplift, and you will have a better insight into our difficulties and aid us in solving some of our problems. You will find so many isms, false beliefs, so much Sabbath desecration in all our Coast cities; the coldness of professing Christians the laxity of members of our Churches, all will tell you of the struggles of our Societies.

May we, therefore, in these intervening months be much in prayer that each and all may receive a great blessing. Yes, we of the Pacific Coast are looking to you, kindred souls that have gathered from the far off ends of America, from distant Egypt, India the Sudan and Abyssinia, to bring to us the things we need and must have for our spiritual growth and help.

MRS. ELLA J. JORDAN, Seattle Washington.
First Vice President of Convention.

The New World Central Committee at Work.

REACHING THE WHOLE CHURCH WITH THE WHOLE MISSION MESSAGE.

By R. W. McGranahan, D. D. Secretary of the Board of Freedmen's.

We wonder if the Church at large realizes the far reaching scope of the deputational work that was put into effect last fall by action of the last General Assembly. It is our conviction that nothing has ever been projected by any denomination that is more complete along the line of missionary education and Church cultivation than this scheme of New World Movement Institutes that had had its first try out last fall.

By action of the last General Assembly, the New World Missionary Central Committee was instructed to divide the Church into four areas and assign a Board or Boards to each area to present its work fully in that area in institutes so planned that all parts of the Church will be reached.

Accordingly, the areas were formed and assignments made as follows:

Foreign Board to the Synods of New York and Pittsburgh.

Freedmen's and Ministerial Relief Boards to First West, Ohio and Second Synods.

Board of Education with the colleges and seminaries to the Synods of Illinois, Iowa and Kansas.

Home Missions and Church Extension to Synods of Nebraska, California and Columbia.

The value of this deputational work can best be set forth by the story of one of the Boards presenting its work. A three-fold purpose was in evidence in all the institutes, as they were carried on by the various Boards engaged in them. The first was, the emphasis upon the Spiritual Life features of the New World Movement, including prayer, life dedication, and soul winning, and so on. The second, was an open conference concerning the New World Movement on its financial side; the third, and the one with which this article has specially to do, was the presentation, by the Board or Boards, assigned to an area, of their own work in the most telling way possible.

FREEDMEN'S BOARD AND BOARD OF MINISTERIAL RELIEF.

The Freedmen's Board together with the Board of Ministerial Relief was assigned to what was known as the second area, including the three Synods of First West, Ohio and Second. Through the seventeen presbyteries of these three synods, thirty-one institutes were held, each institute being a centre around which the congregations within reach were grouped. Over three hundred congregations sent delegations to these institutes. Few, indeed, were the congregations that were not represented at the institute held for their group.

The impressions made from the Spiritual life addresses and conferences in this large area of the Church were very definite, that there is a large proportion of the Church that is yearning for an outpouring of the Spirit of God, praying for a revival, and earnestly seeking the leading of the Holy Spirit. That there is a very large element of the Church that is indifferent, worldly and seeking its own selfish ends, rather than the ends of the Kingdom, was just as much in evidence.

THE IMPRESSION GLEANED FROM THE NEW WORLD MOVEMENT CONFERENCES WAS, THAT THE WHOLE UNITED PRESBYTERIAN CHURCH IS GATHERING ITSELF TOGETHER FOR A DETERMINED EFFORT "TO GO OVER THE TOP," 100%, *IN THE PAYMENT OF THE CONGREGATIONAL PLEDGES.* PASTORS AND LAYMEN RESPONDED TO THE CHALLENGE, THAT THE CONGREGATIONS PAY THEIR PLEDGES IN FULL, IN A MOST REMARKABLE WAY, AND MANY EXPRESSED THEMSELVES AS THOROUGHLY CONVINCED THAT THE UNITED PRESBYTERIAN CHURCH WOULD NOT STOP WITH ITS PAYMENT OF ELEVEN MILLION DOLLARS PLEDGE, BUT THAT THEY WOULD PUSH ON UNTIL THE WHOLE *SIXTEEN MIL-*

LIONS, THAT THE ORIGINAL BUDGET CALLED FOR SHOULD BE RAISED.

The Ministerial Relief Board presented its appeal in a most telling way through an address by Dr. J. C. Scouller, its efficient secretary, and through the film which was presented at the night meetings, "The Soldier of the Cross."

The work among the colored people was presented in its entirety, showing not only what the Board of Freedmen's Missions is doing, but the splendid work of the Women's Board, cooperating so heartily in that great work. The work is so essentially one, and the cooperation of the two Boards, the Freedmen's Missions and the Women's Board, is so close and hearty, that one could not be presented without the other.

KNOXVILLE COLLEGE QUARTET

The Knoxville College Quartet carried an impressive message at all sessions. These four boys were taken right out of their school life and carried on their studies while travelling on the train, in the intervals of the sessions, and at every moment available. The faculty of the college cooperated in keeping the boys in touch with their classes, sending examination tests, and no finer exhibition of the spirit that prevails in the institution could be shown, than the earnestness of these boys in doing their college work at a disadvantage, in order that they might serve the Church that is doing so much for them. The singing of their spirituals, as well as the rendering of special selections of the Psalms, together with their songs in lighter vein, when opportunity and circumstances were favorable, was a feature unsurpassed in its attractiveness and impress upon the Church. The boys are living examples of what Knoxville College stands for, and while other messages may be forgotten, the messages that came on the wings of song from that quartet will abide.

REV. COTTON AND BRYCE

The great messages of Rev. John A. Cotton, the principal and pastor at Henderson, N. C., and Rev. John Bryce, who served as chaplain in the World War, and is now preaching and teaching in North Carolina, made indelible impressions, as to the value of the work that the United Presbyterian Church is doing among the colored people.

The program was planned with the conviction that while facts and figures are important, the most impressive missionary education of the Church comes when the product of the work comes before their eyes, and especially is this true if such persons who have been sent out from this work can give such tremendous and compelling messages as those which were given by Messrs, Cotton and Bryce. The outcome justified the wisdom of the plan.

"Is the United Presbyterian Church as much interested in the Negro as she used to be?" Is the question often asked by the colored people in the South who love our Church. The answer to that question by one who was on this tour of the Synods could not have been otherwise than affirmative. The heart of the Church beats warm for the Negro still. What the Church needs is more first hand information. It cannot be gotten from the press or the daily papers.

The New World Movement Institutes are providing it.

* * *

Study "The Trend of the Races" a timely and important subject now in behalf of the Negro as ever was presented. It will not only inform the public as to Negro needs and rights but will aid greatly our Freedmen Missions. Editor

---

THE PURPOSE AND THE RESULTS OF THE DEPUTATIONS.

By Anna A. Milligan.
Educational Secretary of the U. P. Foreign Board.

"When does the next train go East?"

"The last train has gone, fifteen minutes ago."

"Is there no other tonight?"

"No other until ten o'clock tomorrow, a slow milk train."

Five missionaries of the Foreign Missions Deputation stood upon a railroad platform at 8:15, Saturday night, from twenty-two to sixty miles from their Sabbath morning appointments. The

last train had gone before the rival train had pulled in, for what did railroad conductors care for the United Presbyterian Foreign Mission New World Movement Institute appointments!

Were we discouraged? You would say *not,* if you could have heard the peals of laughter and the gratitude of each one that he was not alone.

Nine o'clock saw them spinning away over roads, new and old, seasoned and "being worked." The moon was glorious. The mountain air was bracing, and piercing, but a jolly party it was that drew up in front of the first parsonage on the list at 11:15 P. M. The others were dropped off along the way at regular intervals until 2 A. M. Sabbath morning found them in their appointed pulpits and again on Sabbath evening, in almost every case in another Church, many miles from the morning Church.

Invitations were accepted for Monday, Tuesday and Wednesday. Thursday the Institute began in some central Church in the presbytery. Friday it closed. Then off again they went to the next presbytery on the list and the next Sabbath appointments.

"How am I to get to my appointment?" one missionary asked.

"Take the train at A—, change cars at B—, go to C—, where you transfer to another road and go to D—. There you take a bus going to E—. If someone meets you there with an automobile, all is well. If not, walking is good."

A better-natured, jollier crowd could not be found than the missionary crowd. No matter what experience one might have, another one could match it or "go him one better" every time. And when the pleasant experiences came, as come they did, appreciation and gratitude were their "middle names." How they walked right into the hearts of the people! How the *young* people admired that "jolly bunch of missionaries!" Many a boy and girl saw "real live missionaries" for the first time and shook hands with them and went away saying "I'd like to be a missionary, too."

It was most gratifying to see people at the Institute gather about the missionary who had been their speaker the preceding Sabbath, sit with him at a table when dinner and supper were served, and speak of him at their very own. Invariably pastors got together and talked over Sabbath services and each one claimed he had had the best speaker on the list. Again and again letters have been received telling of the addresses that were given by the members of the teams and saying, "It was the best missionary address I ever heard."

Prayers were thus being answered. The Spirit of our Master was having His way, and we may expect the blessings to follow.

One of the most valuable results of this itinerary was the personal contact of the missionary with the pastor and people. Interest has been aroused, service has been enlisted, and prayers have been deepened.

Another valuable result of this deputation work is the information that has reached the hearts of people who really do love Christ, but who just do not know very much about how Christ is working these days.

The Institute program was built with that end in view. Thursday night, a missionary from each of our four fields spoke for fifteen minutes upon the subject, "What the New World Movement Has Done in Our Foreign Fields." Friday morning four others spoke on "Christ at Work in Our Fields Aboard" and in the evening four gave personal experiences on the subject, "Has It Paid To Pray?"

In the afternoon, the Institute separated into four conferences groups of men, women, young people, and New World Movement officers, to discuss the best methods of promoting the New World Movement in the congregations and presbyteries.

In some of these meetings definite action was taken to revive the working organization and set machinery in motion to assure the successful completion of the New World Movement task.

A prominent layman said, after the first night's session was over at one place, that he believed no one could listen to those four addresses and not go away

absolutely determined to pay every cent of his pledges and do all in his power "to see the New World Movement across."

Loyalty to our denomination and its ideals was strengthened. This Institute program was authorized by our highest official court, our General Assembly. It was at their order that the denominational area was divided into four sections and Boards placed over each section. The Pittsburgh and New York Synods were assigned to the Foreign Board, with the Women's Board cooperating. The missionaries home on furlough who were available were called into service. Two teams were organized and sent into all the presbyteries of the two synods.

The missionaries who had a part in this deputation work are the Misses Mary Baird, Sallie Dickey, Minnehaha Finney, Elsie Grove, Kate Hill, Harriet Jongewaard, Fannie Martin, J. P. Simpson, M. D., Mabel Stewart and Mrs. Lambie, and the Reverends J. G. Campbell, R. L. Edie, Jno. C. Heinrich, W. B. Jamieson, J. Kruidenier, T. A. Lambie, M. D., Jno. A. McConnelee, Reid F. Shields, and A. A. Thompson.

The three secretaries of the Foreign Board and the Synodical Superintendent of the Pittsburgh Synod gave full or part time to the whole Institute program.

It was planned that all the congregations should be reached on Sabbath, each pulpit being occupied by a missionary, and that representatives of all the Churches should come together at some central place for the Institute on Thursday and Friday.

The plan worked admirably. Some missionaries had two, some three, and some four appointments on Sabbath. Eternity alone will reveal the extent of the good that has been done. Words have been expressed, gifts have been given, pledges have been made and *pledges* have been *paid*, and hearts of missionaries and people have been warmed and cheered. Would that it could be said that all the people everywhere are on fire for the Kingdom. But that is not possible. God does not tell us to be successful,—He tells us to be faithful.

The greatest number of people attended the session when the pageant was presented carrying its deep spiritual message. It is a true story showing how evangelistic work is carried on in India, how the way is opened for the Gospel and how the Gospel message grips the lives of the people there. It pictures the home life of the Hindoos, even the worship of the family is portrayed as in real life. But the deepest lesson is that Christ does transform life, and man becomes a new creature, willing to endure the bitterest persecutions for Christ's sake and the Gospel. It is the marvelous story of Khan Chand whose life was written two or three years ago in the Christian Union Herald. Its presentation was a most fitting close to the Foreign mission promotion of the New World Movement in 1922.

WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT LOS ANGELES, CALIFORNIA, JUNE 16-20, 1923.

President: Mrs. A. J. Randles, New Castle, Pa.

First Vice President: Mrs. Elia Jordan, Seattle Wash.

Second Vice President: Mrs. J. G. McCrory, New York City.

Recording Secretary: Miss Lillian Robertson, 124 Audubow Ave., New York, N. Y.

Treasurer: Mrs. J. B. Hill, 1931 Denniston Ave., Pittsburgh, Pa.

Local Committee: Chairman, Mrs. J. P. Tracy, 808 W. 9th St., Los Angeles, Cal.; Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles Cal.; Mrs. W. E. McCulloch, 842½ S. New Hampshire Ave., Los Angeles, Cal.; Mrs. C. E. Alexander, 2324½ W. Washington Ave., Los Angeles, Cal.; Mrs. J. C. Dunwoody, 5007 Marathon St., Los Angeles, Cal.; Mrs. J. W. Ashwood, 1403 N. ElMolino Ave., Pasadena, Cal.; Mrs. J. G. Kennedy, York Blvd. and Glassel Ave., Los Angeles, Cal.; Mrs. C. P. Kirk, 1822 S. Kingsley Drive, Los Angeles, Cal.; Mrs. J. C. Reiter, Sec., 942 S. Central Ave., Eagle Rock, Cal.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE MASTER IS CALLING.

There is sounding a call for you and for me.
A call through the ages from over the sea;
"Lift up your eyes," the fields are in sight,
Broad and smiling, rich and white.

So there is sounding a call for you and for me,
A call through the ages, far over the sea:
"Go, work in my vineyard, the harvest is white,
Thrust in the sickle, work while there's light."

But there are few to cut the ripened grain,
And the night is coming with cloud and rain:

Lo! There's sounding a call for you and for me,
A call through the ages from land and from sea;
"Come over and help us; the night gathers fast,
Eternity threatens, so dreadful and vast."

But there are few to tell of a debt that's paid,
Of Christ upon whom all sin is laid.

—Selected.

NEW THANK-OFFERING POSTER.

Have you set a goal for your offering of 1923? You will want one of the new Posters to keep this goal before all your members during each month of the year. These Posters are free. Send all orders to 905 Publication Building, Ninth St., Pittsburgh, Pa.

FOR APRIL'S MISSIONARY MEETING.

No. 4.

Thy prayers and thine alms are gone up for a memorial before God. Acts 10:4.

1. What was the thank-offering of our society last year?
2. What should be our aim for this year?
3. As we drop our thank-offering into the box; what pertinent question should we ask ourselves?
4. What should be the measure of our gift?
5. Ought we to take the tithe money for our Thank-Offering?

"Even as the Giver, God Himself, is endless and incomprehensible, in His love, so His gift, His Son is eternal and unspeakable." Martin Luther.

PRESBYTERIAL REPORTS.

I am sure that no part of this department in the February Magazine was read with greater interest than the list of reports of presbyteries, with the name of the thank-offering secretary and the date the report was received by us. There were twenty nine reports received up to January 16, 1923. From that date until the time when all reports were to be received, we received twenty one additional reports. Fifty in all. Where are the remaining eight? WHERE?

CONTINUED FROM FEBRUARY REPORT.

	PRESBYTERIAL	SECRETARY	DATE RECEIVED.
30.	Conemaugh	Mrs. Laurence H. Miller	Jan. 16, 1923.
31.	Monongahela	Mrs. R. M. Douglass	Jan. 16, 1923.
32.	Mercer	Mrs. Harry A. Black	Jan. 16, 1923.
33.	Philadelphia	Mrs. J. L. Montgomery	Jan. 16, 1923.
34.	Sidney	Mrs. J. V. Longbrake	Jan. 16, 1923.
35.	Central Illinois	Mrs. Weaver J. White	Jan. 17, 1923.
36.	Pawnee	Mrs. W. E. Nichol	Jan. 17, 1923.
37.	Rock Island	Mrs. Verner E. Banks	Jan. 17, 1923.
38.	Hudson	Mrs. T. A. Stewart	Jan. 18, 1923.
39.	Idaho	Mrs. Jesse L. Colvin	Jan. 18, 1923.
40.	First Ohio	Mrs. Carl E. Person	Jan. 18, 1923.
41.	Puget Sound	Mrs. C. M. Tucker	Jan. 19, 1923.
42.	Big Springs	Mary McDowell	Jan. 20, 1923.
43.	Argyle	Mrs. George M. King	Jan. 22, 1923.
44.	Boston	Mrs. Margaret Andrews	Jan. 23, 1923.
45.	Butler	Mrs. M. G. Bishop	Jan. 26, 1923.
46.	Muskingum	Mrs. A. C. Duncan	Jan. 27, 1923.
47.	Arkansas Valley	Mrs. Anna E. Brown	Jan. 29, 1923.
48.	College Springs	Mrs. H. S. Brown	Jan. 29, 1923.
49.	Cedar Rapids	Mrs. Joe Hay	Jan. 31, 1923.
50.	Westmoreland	Mrs. W. H. McPeak	Jan. 31, 1923.

Is the name of your presbyterial in the list? If not ask yourself the question Did the report of our society go to our presbyterial secretary on time. All our secretaries are most faithful and the eight presbyterials whose reports did not get in on time are not to think that their secretary is at fault. She is not slow but she can not send reports she does not receive and she is waiting to get reports from each society in order that her presbyterial may have a place on the Honor Roll. May we each resolve that never again will we cause the secretary of our presbyterial one anxious moment because of our neglect in sending reports to her on time. Let us try this year to fill out and mail to your secretary the report before she is looking for it. You will make her very happy and her work will be a real joy.

LIFE MEMBERSHIP

SENIOR LIFE MEMBERS.

At $25 Each

Beginning December 15, Ending January, 15.

349. Mrs. Sarah Skiles, Santa Ana, Calif., by a friend.
350. Mrs. D. S. Collins, Edgewater, by her brother-in-law, Mr. R. S. Anderson.
351. Mrs. R. J. Gibson, Santa Anna, by her husband, R. J. Gibson.
352. Miss Henrietta Crewdson, Long Beach, by a friend.
353. Miss Letitia A. Hood, Long Beach, by a friend.
354. Miss Edith E. Humphreys, Long Beach, by her mother, Mrs. S. R. Humphreys.
355. Miss Sarah Irvine, Long Beach, by Mr. and Mrs. W. E. Brown.
356. Mrs. Pearl M. Hickey, Long Beach, by her husband.
357. Mrs. S. M. Hubler, Long Beach, by Women's Bible Class, Long Beach, Calif.
358. Mrs. W. E. Brown, Long Beach, by her husband.
359. Mrs. J. M. Glass, San Antonio, Tex.
360. Mrs. Georgie Jones, Cedar Rapids, Iowa, by Mrs. J. A. Lilja.
361. Mrs. Mary Weigle, New Sheffield, Pa., by her niece, Merram Henry.
362. Mrs. Elizabeth M. Smith, Chicago, Ill., by her daughter, Mildred Smith.
363. Mrs. Louis Harsha Bennett, Westerville, Ohio, by her parents, Dr. and Mrs. J. W. Harsha.
364. Miss Elizabeth McKain, Phila., Pa., by a friend.
365. Miss May McMullan, Phila., Pa., by a friend.
366. Miss Margaret McMullan, Phila., Pa., by a friend.
367. Mrs. Robert Gunn, Phila., Pa., by Mrs. A. Latimer.
368. Miss Ruth Gunn, Phila., Pa.
369. Miss Maud Lilly, Phila., Pa.
370. Mrs. Elizabeth Dauson, Phila., Pa.
371. Miss Emma H. Hensil, Phila., Pa.
372 Mrs. Margaret C. Good, Phila., Pa.
373. Mrs. Sarah McCreery, Phila., Pa.
374. Miss Margaret Read, Phila., Paa.
375. Mrs. L. E. White, Phila., Pa., by Wallace Memorial W. M. S.
376. Mrs. Isabella A. Wight, Phila., Pa., by memorial W. M. S.
377. Mrs. John L. Jamieson, Phila., Pa., by a friend.
378. Mrs. Albert Miller, Phila., Pa., by a friend.
379. Mrs. Arabella Adams, Phila., Pa., by a friend.
380. Mrs. Harry T. Gilmore, Phila., Pa., by her husband.
381. Miss Anna Wiggins, Phila., Pa., by two friends.
382. Mrs. Harriet E. Walker, Phila., Pa., by two friends.
383. Mrs. Robert Wilson, Phila., Pa., by Mrs. M. C. Scott.
384 Mr. Robert Wilson, Phila., Pa., by Mrs. M. C. Scott.
385. Mrs. Matthew Chambers, Phila., Pa., by Mrs. Harbison.
386. Miss Jennie Hogg, New York, by Mrs. C. W. Crone.
387. William Eaton McLean, Phila, Pa., by his Mother.
388. Mrs. Elizabeth (In Memoriam), Glenside Pa., by her husband.
399. Mrs. Edw. Wysong, Topeka Kans., by Miss Ona Tweedy.
390. Miss Ona Tweedy, Topeka Kans., by Miss Hazel Tweedy.
391. Mrs. Herron Williamson, Topeka Kans., by Miss Edith White.
392. Mrs. Ed C. McLaughlin, by her husband.
393. Mrs. T. M. Euwer, by Mrs. M. Alexander.
394. Miss Ella Donnell, by Mrs. M. Alexander.
395. Mrs. Anna Eagle, San Francisco, by her son R. B. Eagle and Family.
396. Mrs. Elizabeth D. Steen (In Memorian) by her children, Mrs. A. M. Bogle and brothers.
397. Mrs. J. H. McCormich, Slippery Rock,

Pa., by ladies of Morning Sun Congregation.
398. Mrs. M. Caldwell, Morning Sun, Ia., by her children.
499. Mrs. Elizabeth Robertson, Morning Sun, Ia., by Miss Jennie Robertson.
400. Mrs. Joseph Woods, San Francisco, Calif., by her husband.
401. Mrs. W. N. Lamb, San Francisco, Calif., by her husband.
402. Mrs. E. T. Grove, San Francisco, Calif., by her husband.
403. Mrs. Roy Fraser, San Fraancisco, Calif., by her husband.
404. Mrs. B. B. McLellan, Berkley, Calif., by her husband.
405. Mrs. Christina Dallas, San Francisco, Calif.,
406. Miss Margaret M. McBride.
407. Mrs. G. Blacksill, Fresno, Calif., by W. M. S. of Easton.
408. Mrs. Martin Porter, Fresno, Calif., by daughters.
409. Mrs. P. H. Hayley, Fresno, Calif, by Miss Louise Tureck.
410. Mrs. J. A. Orr, Denver, Colo., by her husband.
411. Mrs. W. C. McConnell, Denver, Colo., by Y. W. M. S.
412. Miss Elizabeth, Tressley, Denver, Colo., by her sister, Mrs. W. B. Rankin.
413., Miss Helen Sawson, Denver Colo., by Mrs. Elizabeth Croft.
414. Mr. Christian Weiland, Denver Colo., In Memoriam, by his daughter, Mrs. J. W. McCaslin.
415. Mrs. Rosanna Weiland, Denver, Colo., In Memoriam, by her daughter, Mrs. J. W. McCaslin.
416. Mrs. W. C. Wright, Denver, Colo., by her daughters.
417. Mrs. Elizabeth Gilderson, Lincoln, Nebr., by her husband.
418. Mrs. Josiah Crawford, Pawnee City, Nebr., by her children.
419. Mrs. J. A. Kendrick, by the W. M. S., Craftsbury, Vt.
420. Miss Cora M. Stubbs, Pittsburgh, Pa., by a friend.
421. Mrs. Chas. K. Miller, Pittsburgh, Pa., by a friend.
422. Mrs. Dillie Grubbs, Tarentum, Pa., by a friend.
423. Miss M. Jennie Smith, Pittsburgh, Pa.
424. Mrs. John Scott, Aspinwall, Pa.
425. Mrs. John G. Wakefield, Wilkensburgh, Pa., by her sister Mrs. T. C. Pollock.
426. Mrs. Patrick Stevenson, Pittsburgh, Pa., by Mr. and Mrs. D. J. Brown.
427. Mrs. W. I. Patterson, Pittsburgh, Pa., In memory of her mother, Mrs. Marion Swan Lyons.
428. Miss Jeanette Harper, Pittsburgh, Pa., by Miss Jean Brown.
429. Mrs. Eliza Edwards, Beaver Falls, Pa., by Mrs. and Mrs. W. B. Glover.
430. Mrs. John McCleery, Doleib Hill Sudan, by Lucile and Luella Pollock of Aspinwall.
431. Martha Tibby, Panxsutawney, Pa., by her sister Nancy Tibby.
432. Mary Luella Pollock, Aspinwall, Pa.
433. Miss Amanda Theiker, Mars, Pa., by Mrs. Jennie Wiles.
434. Mrs. W. R. Kidd, Mars, Pa., by her daughters.
435. Mrs. Jno Harbison, Mars, Pa., by her husband.
436. Mrs. D. G. Lindsay, Pittsburgh, Pa.
437. Mrs. Bella Heron, Pittsburgh, Pa., by Miss Sarah Anderson.
438. Mrs. John R. Forsythe, Pittsburgh, Pa., by her daughter Dorothy.
439. Miss Violer Forsythe, Pittsburgh, Pa., In memory of her mother.
440. Mrs. Martha Kidney, Pittsburgh, Pa., by the Misses Lyle.
441. Mrs. Sarah Ann Edwards, Pittsburgh, Pa., by her sister Mrs. Catherine Davie.
442. Mrs. John K. Carnes, Sharon, Pa., by her son and daughter, Rev and Mrs. J. K. Stewart.
443. Mrs. John Nixon, (In memoriam) by her children.
444. Mrs. Anna Patterson Keating, Pittsburgh, Pa., by her aunt Mrs. Mary Neely.
445. Mrs. Robert Gailey Smith, Tama Iowa, by Miss Emma Mabon.
446. Mrs. Harry L. Schell, Pittsburgh, Pa., by a friend.
447. Miss Louise T. Brownlee, New Concord, O., In memory of her father, Rev. W. T. Brownlee.
448. Miss Edna Magerry, Emsworth, Pa., by her parents.
449. Mrs. Jennis B. Knauff, by her daughter Helen.
450. Miss Mary Ivy Milligan, Wilkinsburgh, by Mrs. O. H. Milligan.
451. Miss Eltha Agnes McCalmont, Hickory, Pa., by Mrs. A. H. Elliott.
452. Miss Elsie Little, Emsworth, Pa., by a friend.
453. Miss Constance E. Garrett, Cairo, Egypt.
454. Mrs. Laura B. Wilson, In memoriam, by her sister Miss Anna Fulton.
455. Mrs. Margaret A. Boyle, In memoriam, by her children.
456. Mrs. Paul A. Miller, Pasrur, India, by Forest Ave., W. M. S.
457. Mrs. Harry L. Watson, Bellevue. Pa., by her daughter.
458. Mrs. H. Oscar Fisher, Bellevue, Pa., by her husband.
459. Mrs. James W. Shuff, Avalon, Pa., by a friend.
460. Mrs. James Cumming, Ben Avon, Pa., by Mr. Cumming.
461. Mrs. Sharon Jones, Ben Avon, Pa., by her husband.
462. Mrs. J. Edwin Hastings, Ben Avon, Pa., a friend.
463. Miss Susan Downs, Ben Avon, Pa., by a friend.

464. Mrs. Mary Ha rper Carothers, Bellevue, Pa., In memoriam, by Mrs. A. H. Trimble.
465. Mr. Wm T. Trimble, Bellevue, Pa., In memoriam, by Mr. A. H. Trimble.
466. Mrs. Margaret A. Trimble, Bellevue, Pa., In memoriam, by Mr. A. H. Trimble.
467. Mrs. Margaret Smith, Pittsburgh, Pa., by her son.
468. Mrs. W. D. McGill, Pittsburgh, Pa., by Mrs. Mae P. Duff.
469. Mrs. Robert S. Hutchison, Pittsburgh, Pa., by a friend.
470. Mrs. Jennie McFerron, Avalon, Pa., by a friend.
471. Mrs. E. J. Thompson, Pittsburgh, Pa.
472. Mr. E. J. Thompson, Pittsburgh, Pa.
473. Mrs. Mary E. Close, Sewickley, Pa., by her daughter, Mrs. J. Floyd.
474. Florence Walters, Pittsburgh, Pa.
475. Mary Logan, Pittsburgh, Pa.
476. Elizabeth King, Pittsburgh, Pa.
477. Anna Young, Pittsburgh, Pa.
478. Laura Baughman, Pittsburgh, Pa.
479. Helen Falkenstein, Pittsburgh, Pa.
480. Mrs. Wilhemina Fisher, Pittsburgh, Pa., by Mrs. R. H. Thompson.
481. Mrs. Sarah A. Coleman, Pittsburgh, Pa., by Mr. and Mrs. L. C. Sadd.
482. Miss Agnes Wishart, Pittsburgh, Pa., by two friends.
483. Miss Bertha S. Eckert, In memoriam, by Ella and Clara Eckert.
484. Mr. Samuel McKnight, In memoriam, by Mr. Hugh F. McKnight.
485. Dr. W. H. Vincent, In memoriam, by Mrs. W. H. Vincent.
486. Mrs. Lida Simpson, Wilmerding, Pa., by her mother, Mrs. W. J. Brown.
487. Miss Mary E. Darling Northfield, O., by Northfield W. M. S.
488. Mrs. C. Reuschby, Hudson, O., by her husband.
489. Miss Mary Alice McBride, by Mrs. S. McBride.
490. Mrs. John Halberg, Lansingville-Youngstown, by her husband.
491. Miss Mabel Ruth Renton, Youngstown, O., by her father and mother.
492. Mrs. William McClelland, Youngstown, O., by her husband.
493. Mrs. Jane McAuley, In memoriam, by her son and daughter, Rev. and Mrs. H. C. McAuley.
494. Mrs. Herman E. Miller, Akron, O.
495. Mrs. Allen Hayes, Sebring, O., by Women's Bible Class.
496. Miss Edna Sherriff, Cairo, Egypt, by Miss Marie Freed.
497. Leslie Freed, In memoriam, by his Mother Mrs. J. A. Freed.
498. Elizabeth Ritchie, Mill Village, O., by Mrs. W. M. Ritchie.
499. Mrs. H. L. Wilson, Struthers, O.
500. Mrs. Alice Rex Stewart, Struthers, O., by her parents Mr. and Mrs. Henry Rex.
501. Mrs. F. G. Johnston, by her husband.
502. Mrs. J. C. VanNess, by Mrs. D. C. Wills.
503. Miss Pauline McQuigg, by her mother, Mrs. J. R. McQuigg.
504. Miss Francis E. Fraser, by Miss Jennie Ross.
505. Mrs. Mary Armstrong, Youngstown, O., by her husband.
506. Mrs. Minnie Braham, by her father.
507. Miss Janet E. Thompson, Alliance, O., by her parents Mr. and Mrs. W. A. Thompson.
508. William Hice Wiegering, Youngstown, O., by his mother.
509. Miss Ida B. Little, Pittsburgh, Pa., by Mrs. Wiegering.
510. Mrs. Robert Walker, Youngstown, O., by her husband.
511. Mrs. Fred McMillin, Youngstown, O., by her S. S. Class.
512. Mrs. Carl H. Eaton, East Palestine, O., by Mrs. George Eaton.
513. Mrs. Mary White, New Concord, O., by her sister Minnie G. White.
514. Mrs. Edna G. Smith, Poland O., by her sister Mrs. Ellenberger.
515. Miss Jessie Graham, Cleveland, O., In memory of her brother.
516. Mrs. Georgie Jones, Washington, Iowa, by Mrs. J. A. Lilja and daughters.
517. Mrs. Mary Weigle, New Sheffield, Pa., by her niece Merran Henry Goldfield.
518. Mrs. Harry L. Grove, High Rock, Pa., by sisters-in-law, Miss Elsie and Viola Grove.
519. Mrs. Lydia V. Kendall, McConnellsburgh, Pa.
520. Miss Helen McCulloch, Newville, Pa.
521. Mrs. W. C. Patterson, McConnellsburgh, Pa., by W. M. S. of 1st Cove.
522. Mrs. Wilson Hyson, Stewartstown.
523. Mrs. James Harmon, Redford, Mich., by the family.
524. Mrs. J. J. Brinlee, Detroit, Mich ., by a friend.
525. Mrs. Alexander McKennon, Detroit, Mich., by a friend.
526. Mrs. A. Blanchard, Detroit, Mich., by a friend.
527. Mrs. Fred Hope, Detroit, Mich., by a friend.
528. Mrs. Sophia Bright, Detroit, Mich., by a friend.
529. Mrs. W. H. Byrue, Detroit, Mich.
530. Mrs. Samuel Wright, Detroit, Mich., by a friend.
531. Mary Morrison, Detroit, Mich., by a friend.
532. Mrs. Wm. H. Wilson, In memory, by Miss Florence B. Wilson.
533. Mrs. Emma C. Noble, Garden Grove, Calif.
534. Miss Lulu McConnel, Culver City Calif., by her father and mother.
535. Dorothy Ruth Morrow, In memoriam, by Mrs. E. J. Morrow.
536 Mrs. S. A. McCollam, by W. M. S. of 1st Chicago.
537. Mrs. W. H. Trask, Erie, Pa., by Mrs. Ida E. Lang.

538. Mrs. K. B. Lapsley, Erie, Pa., by the W. M. S.
539. Mrs. Blanche Britton, Jamestown, Pa., by W. M. S.
540. Mrs. Martha A. Miller, Jamestown, Pa., by W. M. S.
541. Mrs. Mary Christy, Hartstown, Pa., by W. M. S.
542. Miss Nettie Clyde, Mercer Co., Pa., by W. M. S.
543. Dr. Ella J. Collins, Linesville, Pa.
544. Miss Anna B. Love, Oil City, Pa., by friends.
545. Mrs. Julia Dugan, Jackson, Conneaut Lake, Pa., by her sisters, Misses Isabelle and Etta Dugan, in memory of their mother, Mrs. J. Dugan.
546. Miss Mary G. Buchanan, East Liverpool, O., by Mrs. Katherine Ogilvie.
547. Mrs. Elizabeth Lemmon, East Liverpool, O., by Mrs. Nancy Rankin.
548. Mrs. Wilson Harper, Toronto, Ohio.
549. Mrs. Lat Simpson, Carrollton, O. by her husband.
550. Mrs. M. E. Lindsay, Youngstown, O., by Mr. and Mrs. P. S. Hart.
551. Mrs. Margaret Hart, Hammondsville, O., by Mr. and Mrs. P. S. Hart.
552. Mrs. Maude Haverfield, Salineville, O., by friends.
553. Sara Katherine Junkin, Steubenville, O., by Mrs. Coro M. Floyd.
554. Miss Mary Hare, Steubenville, O., by Mrs. H. T. McLaughlin.
555. Mrs. Alice Shelly Higbee, In memorial, by her sister Minnie Shelly.
556. Mrs. Mary McNiece McKinney, In Memorial, by Miss Louise Kamm.
557. Mrs. Martha Evans Moore, In memorial, by Mr. J. W. Moore.
558. Mrs. W. S. Weir, Steubenville, O., by Mrs. L. B. Peterson.
559. Miss Lois Martin, Steubenville, O., by Mrs. L. B. Peterson.
560. Mrs. C. H. Wood, Steubenville, O., by her husband.
561. Mrs. J. C. Carlisle, Steubenville, O.
562. Miss Nan M. Stevenson, Wellsville, O.
563. Mrs. Mabel Bieber, Hynes Calif.
564. Mrs. Thomas H. Scott, Middletown, O., By Mr. T. H. Scott.
565. Mrs. Walter O. Scott, Middletown, O., by Mrs. T. H. Scott.
566. Mrs. Carl E. Person, Middletown, O., by Mrs. T. H. Scott.
567. Mrs. Elizabeth Reed, Swissvale, Pa., by Rev. and Mrs. Carl Person.
568. Mrs. Lou Kirkpatrick, Columbus, O., by sons F. E. and R. D. Kirkpatrick.
569. Mrs. G. J. Raidt, Cincinnati, O., By her husband.
570. Mrs. R. E. Gaston, Cincinnati, O., In memory of Mrs. S. A. McCullough.
571. Mrs. J. O. Willson, Richmond, Ind., by Aid Society.
572. Mrs. C. Y. Miller, Richmond, Ind.
573. Mrs. Clara Leftwick, Richmond, Ind., by Aid Society.
574. Mrs. Robert McQuistion, Fountain City, Ind., by husband and Children.
575. Mrs. Margaret Jenner, Seaman, O., by John Harsha and family.
576. Lola Regan, Pittsburgh, Pa., by a friend.
577. Josephine Kennedy, Pittsburgh, Pa., by a friend.
578. Eleanor Boal, Pittsburgh, Pa., by her parents.
579. Peal Milholland, Pittsburgh, Pa., by a friend.
580. Alice Hare, Pittsburgh, Pa., by a friend.
581. Katherine Kerr, Pittsburgh, Pa., by a friend.
582. Margaret McClelland, Pittsburgh, Pa., by a friend.
583. Edith Dickson, Pittsburgh, Pa., by a friend.
584. Helen Proellocks, Pittsburgh, Pa., by a friend.
585. Edna Criswell, Pittsburgh, Pa., by a friend.
586. Etta Dugan, Pittsburgh, Pa., by a friend.
587. Maud Lawson Pittsburgh, Pa.
588. Juliette King, Pittsburgh, Pa., by a friend.
589. Helen Rogers, Pittsburgh, Pa., by her parents.
590. Mrs. Arthur T. Popoke, Pittsburgh, Pa., by her sister.
591. Mrs. T. R. Coover, Pittsburgh, Pa., by a friend.
592. Mrs. Andrew Watt. Wilkensburgh, Pa., by friends.
593. Mrs. Bella Sellers, Wilkensburgh, Pa.
594. Mrs. Clara A. Wunderliet, Pittsburgh, Pa.
595. Mrs. D. K. Bingham, Pittsburgh, Pa.
596. Miss Margaret Flick, Pittsburgh, Pa.
597. Mrs. H. W. Temple, Washington, Pa. Bequest of Mrs. Phoebe McNary.
598. Mrs. Nell Cundall, Washington, Pa., Bequest of Mrs. Phoebe McNary.
599. Miss Josephine McNary, Washington, Pa., by Miss T. Ulrica Liggett.
600. Henrietta Cowden, Quaker City, O., by Mrs. C. T. Fullwood.
601. Eleanor Jarvis, Carnegie, Pa., by Mrs. Mowry.
602. Mrs. D. R. Campbell, Woodville, Pa., by her husband.
603. Mrs. M. J. Yoder, Crafton, Pa., by husband and children.
604. Mrs. R. K. Tomlinson, Woodville, Pa., by her aunt Miss N. J. Porter.
605. Eunice Cleland, DeLancey, N. Y., by her sister Florence.
606. Mrs. H. J. Kennedy, Oakdale, Pa., by her daughter, Jane.
607. Mrs. John Heinrich Sr., Oakdale, Pa., her friends in the congregation.
608. Mrs. W. T. Dickson, Oakdale, Pa., by friends in congregation.
609. Mrs. Jane Cundil, Wilkensburgh, Pa., by Rev., and Mrs. G. S. Brooks.
610. Mrs. George Adams, In Memory, by her daughter Mrs. J. H. Kerns.

611. Mrs. Robert Latimer, by sister Mary S. Patton.
612. Mrs. Samuel Coates, by sister Phoebe Latimer.
613. Mrs. Alfred Levy, by her husband.
614. Mrs. Jean Cook, by Mrs. Verne Herron.
615. Mrs. Isabel McManus, by daughter Elizabeth McManus.
616. Miss Holland, by Laura M. Westbay.
617. Ida Cabeen, by Carnegie Y. W. M. S.
618. Rose Mintier, by Laura Westbay.
619. Jean McPeak, by Mrs. F. E. Herriott.
620. Mary Bowman.
621. Mrs. Anna Elizabeth Stottler, In memoriam, by her husband L. H. Stottler.
622. Bertha Marie Listz, In memoriam, by parents, Mr. and Mrs. Lewis N. Listz.
623. Mrs. Eliza Kirkpatrick, In memoriam, by daughters, Bella Lyda and Bertha.
624. Mrs. A. C. Cummins, Duquesne, Pa., by her mother.
625. Mrs. Martha J. Porter, Wilkensburgh, Pa,. by Mrs. T. T. Lowman.
626. Mrs. Henry Smith, Ligonier, Pa., by Mrs. W. K. Given.
627. Mrs. F. R. Elder, Wilkensburgh, Pa.
628. Mrs. H. S. McClymonds, In memoriam, by her husband, Dr. H. S. McClymonds.
629. Etta M. McClure, Pittsburgh, Pa.
630. Lida Armstrong, Coraopolis, Pa.
631. Mrs. George Steuernagle, In memorial, by her husband, George Steuernagle.
632. Mrs. Raymond D. Wagener, Avalon, Pa., by Mr. Raymond D. Wagener.
633. Miss Gertrude Kaler, North Side, Pgh, Pa.
634. Miss Clarice Bloomfield, Cairo Egypt, by Y. W. M. S. of Bellevue.
635. Mrs. Ida C. Bell, Pittsburgh, Pa., by her husband, Edgar D. Bell.
636. Mrs. Merle McIntyre, Freeport, Pa.
637. Mrs. Samuel Stitt, Freeport, Pa.
638. Mrs. Albert Rowan, Leechburgh, Pa., by W. M. S.
639. Mrs. A. S. Kaufman, New Kensington, Pa., by her husband Dr. Kaufman.
640. Mrs. J. T. Springer, New Kensington, Pa.
641. Mrs. E. G. Thompson, Parnassus, Pa.
642. Miss Anna Sable, New Kensington, Pa., by Mrs. S. I. Swank.
643. Mrs. Nancy Anna Rarie, Clarion, Pa., by Mrs. W. S. Armstrong.
644. Mrs. Mary A McComb, Vandergrift, Pa., by her three daughters, Mabel, Edith and Margaret.
645. Miss Martha Jane Jackson, Apollo, Pa., by father, W. F. Jackson.
646. Miss Carrie Anderson, Apollo, Pa., by her mother, Mrs. George Anderson.
647. Miss Ruth Elta Findley, Vandergrift, Pa., by her mother.
648. Mrs. Earle McKee Craig, Beaver, Pa., by Josephine White Society.
649. Mrs. E. A. Bowman, Greeley, Calif., by Mrs. G. A. Bowman.
650. Miss Lena M. Hammond, Beaver, Pa.
651. Mrs. Christina Pennman, Beaver, Pa., by Mrs. R. C. Garvin.
652. Miss Ursula Springer, Beaver, Pa.
653. Miss Anna Bryan, Beaver, Pa., by Ursula and Effie Springer.
654. Miss Carrie Worman, Beaver, Pa., by Miss Rena Roney.
655. Mrs. Ethel Frazer, Beaver, Pa., by her husband, Mr. James T. Frazer and sons, John M. and J. Edwin Frazer.
656. Miss Elma Young, Beaver, Pa., by Miss Alice Duff.
657. Miss Ina B. Littell, Beaver, Pa., by Miss Alice Duff.
658. Miss Jennie M. Harmar, Mahoningtown, Pa.
659. Miss Dora Shaffer, New Brighton, Pa., by N. Marjorie Boal.
660. Miss Katherine Sharpe, New Brighton, Pa., by a friend.
661. Mrs. Mary Elizabeth Dunlap, New Castle, Pa., by Ladies Association.
662. Mrs. J. R. Lutton, New Castle, Pa., by the N. C. L. Girls, Oak Grove S. S.
663. Miss Nannie I. Kelso, New Galilee, Pa., by Mr. and Mrs. John M. Kelso.
664. Miss Emma Sharpe, New Brighton, Pa.,
665. Mrs. George S. Ogden, Mt. Ayr, Ia., by her daughter Mrs. John W. Meloy.
666. Mrs. H. F. Given, Portland Oregon, by W. M. S. of 1st U. P. C.
667. Mrs. J. W. Dunlap, Albany Oregon, by a friend.
668. Mrs. Elizabeth L. McMeekin, Shedd, Oregon, by a friend.
669. Mrs. Amanda Stockton, Albany, Oregon, by a friend.
670. Mrs. Emma Hanna, Monmouth, Ill. by friend.
671. Mrs. J. O. Riggs, Monmouth, Ill., by a friend.
672. Mrs. Flossie B. Richardson, Monmouth, Ill., by a friend.
673. Mrs. Margaret Berg, Monmouth, Ill., by a friend.
674. Mrs. Isa J. Foster, Monmouth, Ill., by her sister, Mrs. J. W. Reynolds.
675. Mrs. H. R. Thomson, Lowellville, O.
676. Miss Alice G. Burnham, East Orange, N. J., by two friends.
677. Mrs. Frank McLean, Davenport, Iowa.
678. Jane McQuire, by Miss Ella McGuire, in memory of her aunt.
679. Miss Julia Winbigler, Monmouth, Ill., by Alice Winbigler, in memory of her sister.
680. Mrs. Alice C. Hickman, In memoriam, by Earl Hickman and wife, and Dorothy and Ray Hickman.
681. Mrs. S. M. McConnell, Monmouth, Ill., by the West Side Church.
682. Mrs. Christina Byall, Sterling, Kans., by her daughter, Martha Jean Byall.
683. Mrs. Minnie Fulton, In memoriam, by her sisters.
684. Mrs. W. Guy Hamilton, Milroy, Ind.
685. Mrs. Robert Stroup, Kansas City, Pa.
686. Martha Thompson, Slippery Rock, Pa., by her mother.

687. Mrs. Howard Montgomery, Grove City, Pa., by Elenezer W. M. S.
688. Mrs. John Dodds, Butler, Pa., In memory of her daughter, Mrs. Sadie Dodds Burton.
689. Mrs. S. P. Pollock, Butler, Pa.
690. Mrs. J. M. Byers, Butler, Pa.
691. Mrs. Harry Wimer, Butler, Pa.
692. Mrs. M. W. Wilson, Grove City, Pa., by Scotch Hill, W. M. S.
693. Mrs. Maria A. Patton, Thomas, Pa.
694. Mrs. Anna E. Thompson, Slippery Rock, by her daughter.
695. Mrs. W. M. Barber, Slippery Rock, by her daughter.
696. Mrs. Jennie Christie, Butler, Pa.
697. Mrs. A. J. Eury, Butler, Pa., by J. B. M. C. of 2nd, Butler.
698. Dorothy Byers, Butler, Pa., by her mother Mrs. J. M. Byers.
699. Miss Flora Stoan, Eau Claire, Pa., by Eau Claire W. M. S..
700. Mrs. George Green, Harrisville, Pa., by members of former Mission Circle.
701. Miss Fredda McDougall, by Mrs. Robert J. Hutton.
702. Mrs. S. S. Towers, Sharon, Pa., by Evening division of W. M. S.
703. Mrs. Elizabeth MacKenzie, Chicago, Ill., by W. M. S. of 8th U. P. C.
704. Mrs. Fred Granade, St. Louis, Mo.
705. Mrs. John M. Stuart, St. Louis, Mo., by her husband John M. Stuart.
706. Miss Phyllis Campbell, St. Louis, Mo.
707. Mrs. Jesse Johnston, St. Louis, Mo.
708. Mrs. E. D. Burris, St. Louis, Mo.
709. Mrs. G. H. Mulligan, Swanwick, Ill.
710. Miss May Winter, Duncanville, Ill.
711. Mrs. Henry Dunn, Tilden, Ill. by her husband.
712. Mrs. A. McMurray, In memoriam, by his wife.
713. Mrs. Charles Booz, Washington, Pa., by her daughter Jennie Booz.
714. Mrs. B. B. Barr, Washington, Pa.
715. Mrs. J. S. Armstrong, Detroit, Mich.
716. Mrs. Sarah S. Forsythe, New Concord, O., by her daughter.
717. Mrs. Margaret L. Thompson, New Concord, O., by Mrs. Lulu M. Harper.
718. Mrs. M. Belle Welsh, New Concord, O., by her children.
719. Miss Nancy A. Hadley, New Concord, O., by her sister.
720. Mrs. Martha E. Anderson, New Concord, O.
721. Mrs. Helen F. McCance, New Concord, Ohio.
722. Mrs. Olive Dew, New Concord, O., by her brother and sister.
723. Mrs. John McMillan, E. Union, Cambridge, O.
724. Miss Lizzie Garvin, Utica, O., by W. M. S.
725. Miss Lida E. Patton, Utica, O., by W. M. S.
726. Mrs. Stanton Cooper, Cambridge, O., by Mr. and Mrs. G. C. Gillispie.
727. Mrs. James Johnson, In memoriam.
728. Mary E. Savely, Cambridge, O.
729. Mrs. Frank R. White, Cambridge, O.
730. Mrs. Nettie Cullertson, Cambridge, O. by W. M. S. Lebanon Cong.
731. Mrs. Lizzie C. Amberson, McKeesport, Pa., by her daughter, Mrs. Maude A. Dunlap.
732. Mrs. Samuel McKim, In Memoriam, by children, Helen and Samuel McKim.
733. Mrs. Frank C. Ramsey, Wilmerding, Pa., by W. M. S.
734. Mrs. Catherine Davis, Pittsburgh, Pa.
735. Mrs. Verissa Zundell Jordon, McKeesport, Pa.
736. Miss Adah Blair, Duquesne, Pa., by Ruth I. Brisbine.
737. Mrs. Celia J. Smith, Ligonier, Pa., by a friend.
738. Miss Annie Pollock, Wooster, O., by a friend.
739. Miss Belle E. Richards, Ligonier, Pa., by a friend.
740. Miss Lucy Lytle, Ligonier, Pa., by a friend.
741. Miss Rebecca Scott, N. Braddock, Pa., by her mother.
742. Mrs. Jane Johnson, Somerville, Ind., by W. M. S.
743. Mrs. Charles Mann, Rock Island, Ill., Members of W. M. S.
744. Mrs. Fred Bull, Cedar Creek.
745. Mrs. Effie Russell, Viola, Ill.
746. Mrs. George Irving, Providence, R. I., by W. M. S.
747. Mrs. Helen R. Hope, Cedar Rapids, Ia., In memory of her husband Rev. Ainsworth Hope.
748. Mrs. Martha Keely, Piqua, O., by Piqua W. M. S.
749. Mrs. J. H. Miller, College Springs, Ia., by her daughters, Mrs. Maude Hoskins, and Miss Mabel Miller.
750. Mrs. W. B. McCausland, Vandergrift, Pa., by Mrs. M. C. Ramaley.
751. Mrs. W. H. Law, Seattle, Washington, by W. M. S. of 1st Church.
752. Mrs. Mary Nourse, Seattle, Washington, by W. M. S.
753. Miss Fannie Martin, India, by Miss Milligan.
754. Mary R. Martin Khangah, Dogran India, by Miss Emma Mabon.
755. Mrs. Lawrence F. Scott, Argyle, N. Y.
756. Miss Beatrice Fuller, Cambridge, N. Y., by her mother.
757. Mrs. Helen Barr, Cambridge, N. Y., by a friend.
758. Mrs. Eliza J. Shiland, Coila, N. Y.
759. Mrs. A. F. Myers, Erie, Pa., by her son, Rev. E. B. Myers.
760. Mrs. R. J. Maxwell, East Greenwich, by her husband, Mr. R. J. Maxwell.
761. Mrs. J. H. Scott, Warren, Pa., by her husband and daughter.
762. Mrs. C. M. Eaholtz, Warren, Pa., by Warren W. M. S.
763. Mrs. Harriet Noel, Buffalo, N. Y., by Mrs. Alex Paterson.

764. Mrs. Benjamin Simpson, York, N. Y., by Mrs. Neil Cameron.
765. Mrs. Helen M. Jerome, York, N. Y., by Miss Jane E. Stewart.
766. Mrs. Neil C. Stewart, York, N. Y., by Mrs. A. Blanch Stewart.
767. Mrs. P. A. DePuyt, Rochester, N. Y.
768. Miss Margaret W. Wight, Phila., Pa., by her mother.
769. Miss Isabelle Pollock, by a friend.
770. Miss Mary Billingsley, Grove City, Pa.
771. Mrs. C. S. Cathron, Grove City, Pa., by Enterprise Mission Circle.
772. Mrs. Sand Barnes, Grove City, Pa., by her daughter, Kate Barnes.
773. Mrs. John M. Johnston, Grove City, Pa., her son, T. R. Johnston.
774. Mrs. Wm. H. Wilson, In memoriam, by Miss Florence B. Wilson.
775. Mrs. H. R. Fraser, Denver, Colo., by the W. M. S. 1st, Denver.
776. Mrs. Henry Smith, Denver, Colo.
777. Mrs. Wm. Small, Denver, Colo., by her husband.
778. Mrs. Robert McCallum, Denver, Colo., by her daughters.
779. Mrs. G. W. Wilder, Denver, Colo., by a friend.
780. Miss Laura B. Wright, Cairo, Egypt, by a friend.
781. Mrs. John W. Meloy, Beaver Falls, Pa., by a friend.
782. Mrs. Mary Mangrum, Beaver Falls, Pa., by a friend.
783. Mrs. W. W. Hays, Beaver Falls Pa., by a friend.
784. Miss Amanda Yoho, North Niagra, N. Africa., by a friend.
785. Miss Elizabeth H. Burnside, by her mother Mrs. Hannah A. Burnside.
786. Mrs. W. K. Crabbe, by her daughter.
787. Mrs. Nellie McKee, by a friend.
788. Mrs. Emma Picken.
789. Mrs. John McKinley, Beaver, Pa., by her daughter, Mrs. C. E. F. Gray.
790. Mrs. Frank B. Dillion, Coraopolis, Pa., by her daughter, Isabelle W. Dillion.
791. Mrs. C. K. McGeorge, Coraopolis, Pa., by a friend.

STATISTICAL DEPARTMENT.

IMPORTANT.

The Statistical Department has not been much before the readers of the Women's Missionary Magazine this year simply because it has had nothing to say.

The organizing of new women's societies has not been very encouraging this year, not due to any lack of interest in those most vitally interested, but due to lack of available material, and in ninety-nine cases out of one hundred, the excuses given have been most acceptable.

We are happy to say, however, that two new societies have been reported to this department: one in Universal Congregation, Westmoreland Presbytery and one in Peoria, Central Illinois Presbytery. Sixteen Presbyteries have just one congregation, each not having a women's society, nine have two each, and eleven have more than two each. Two presbyteries have been re-organized. New York Presbytery with three women's societies, and Frankfort with eleven women's societies. Central Illinois Presbytery is about to disband, some congregations going into Monmouth Presbytery and some into Chicago Presbytery. (See page 503.)

STUDY FOR THE MONTH.

APRIL

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 4—Cooperation of the Christian West.

Bible Lesson—1 Thess. 2:1-13.

Roll Call—Name of a Missionary to India.

1. Methods of Service.
2. Socialized Missions.
3. The Kind of Missionaries needed.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter—4 The Negro's Offering to the Stars and Stripes.

America, "with all thy faults, I love thee still, And shall be constrained to love thee."

Loyalty.

1. Negro's Contribution to the War of the Revolution, the War of 1818, the War of the Rebellion, the Spanish-American War. The World War, active and non-combatant.
2. Right to Citizenship.
3. Resolved: That the Fifteenth Amendment unoperative works greater injury to the white race than to the Negro race.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETIES.

New York Presbyterial—Westminster Pollyanna Club. Pres. Miss Agnes Graham, 478 Decatur St., Brooklyn.

Lake Presbyterial—Kennard Young Women's Missionary Society—10 members—Pres. Miss Pearl Barbour, Kennard, Pa.

Cleveland Presbyterial—Lansingville Absuegin Circle—16 members—Pres. Miss Mable Renton, Caledonia St, Youngstown, O.

Any other new Mission Circles or Young Women's organizations of other names organized since April 1, 1922? If so, get your information in soon please. Thus far only fifteen have been reported. Surely some of those many unorganized congregations will want to get in line with our other earnest young people. This is your opportunity to be linked up with the agency which is doing so much for motherhood and childhood in our different fields. Don't you want a share in caring for the sick through the hospitals under our care? Would'nt you like to feel you are helping to educate the boys and girls who might have no chance were it not for our missionary organizations? Think what it means to be a helper in dispensing the Gospel to the spiritually hungry! Many devoted women of our own Church and native sisters are thus yielding service. Enlist on the side of the "boosters" and you will always be glad. Fail to do so and some day—too late—you may be sorry you did not plan to give your best service.

OUR YOUNG WOMENS SPECIAL FUND.

And still it grows! But has your society had any share in it? May we be able to report at the Los Angeles Convention,—"Every society did its share toward the Young Women's Special." If such a report can be made, every society will have to be on the alert, not only as to organization, knowledge, etc., but as to finances. Last year on February 1, we had to the credit of the Young Women's Special, $1761.50. This year $2,275, almost as much as was reported April 1, 1922. A little short of $3,500 was added by April 15 when the General Treasurer's books closed. But remember that we fell short of our pledge about $750! Let us deserve "well done" this year by turning in $6,764!

That set of mission departments and other lines of work—? This Magazine should reach you early in March. If you have not sent in any money to Foreign, Home, Indian and Freedmen departments, why not now? The same for the Parsonage, Ministerial Relief and Temperance and Reform. Read these several reports in July 1922 number of the Magazine. Note how much is needed to maintain them. Give according to the need. Then remember your assessments, Presbyterial and W. G. M. S. Also, think of the Isaiah 41:6 Fund. Let us not forget the so-called "regular departments."

NEW BATTERIES.

Perhaps you feel the need of a little brightening up, a pinch of buoyancy, a taste of new life. Things are not moving along as you would have them. Action lags. There must be a cause. Have you sought for it?

"Bell does not ring," written on a piece of paper and tacked on the door check. How familiar is the sight. Or; no sign is there and you push the bell

and wait and wait, wondering why no one answers. Then, if you feel that you must gain entrance, you try again. Your knuckles next come into service. Almost immediately you are admitted. At once you are regaled by the story of the "unsatisfactory bell:"—"Out of order half the time. Battery always wearing out;" and so forth and so on. All the bell needed was refreshed power. Unnecessary waiting on the part of guests and an apology that could have been well spared on the part of the hostess resulted from the lack of care to keep the bell in order. So goes life.

Would this be a good place to introduce the missionary society? The attendance may be falling off. Interest may be waning no good reason can be given. Perhaps there is a fundamental cause. "Battery" may be weak, ready to stop. It would have been foolish for the woman to discard her bell because it did not ring. There was nothing the matter with the bell, but the power back of it. Likewise it would be unreasonable to throw the missionary society into the junk heap because it was not functioning as you know it should. Better examine the "battery."

Several elements enter into the battery to assure a wide-a-wake organization. One is that spirit of determination that never says die. It is generally conceded that the average woman reaches her desire if her mind is set on so doing. Her grit carries her through. This holds in religion as in other things.

Another element is enthusiasm. If you glow yourself, others are sure to reflect that glow. Complaining and criticism do something, but just the opposite of fanning the fires into a warmer blaze. Believe heartly in the cause and so express yourself and the victory is half won.

Good will assists in keeping up power. The state of one's mind towards the work, the workers and the should-be workers helps or hinders the cause. Show your good will by a good hand grasp, a pleasant smile and cordial word of greeting, gentle praise and commendation and the work will move forward.

And courage, what a power it is! To dare to do the right thing, to endure undue criticism, to keep on in spite of obstacles to show an undaunted spirit—ah, how splendid! This breathes of the heroic. But we must never leave God out of account. Determination, enthusiasm, good-will and courage, bound together with the strong cord of God's love will make a powerful battery. The organization that is so charged cannot fail. Is your society in need of new batteries?

IDA B. LITTLE.

SOME ROLL CALL IDEAS.

Last spring a few ideas on roll call were presented to our readers. The Avalon society, Pittsburgh, Pa., was responsible for the suggestions. Miss Celia Blake, one of the members, was the roll call secretary and to her the society owes its thanks. Some time ago, Miss Blake sent in samples of the remaining roll call favors. These had to do with the subjects for the several evenings. "Facts about the Mormons" was the May subject. Each favor had an item typed on back of card. A pretty little cut-out spring flower in a pot was on the face of it.

June had to do with "Missionary Heroes." A rose from the garden was the favor. September showed a basket of garden fruits another cut-out. A scripture text on "Trust," was the response. The subject was concerning the mountaineer. October gave facts concerning the immigrant. A jolly quarter-moon man, an owl seated on it and a star adorned the booklet. November was a "turkey" booklet with this quotation on "giving" inside: "He who realizes that his money is a gift from God will use it economically, and will feel it a duty to save that he may give freely." December was a little night scene back of a window cut in front page of booklet. Inside of cover was the answer to roll call a question and answer on the Freedmen. You may think of another plan, but the above suggestions will certainly be helpful to any society that wants to try *something different*. Societies are in danger of doing everything with as little trouble as possible. Per-

haps if more effort were put even into roll calls, you would have more interesting meetings.

I. B. L.

A REPORT OF THE ANNUAL RALLY OF THE YOUNG WOMEN'S MISSIONARY SOCIETY OF PHILADELPHIA.

On Monday November 20th, 1922, the Young Women's Missionary Societies of Philadelphia held their annual rally at the Second Church. The Women's and Young Women's Societies of the Church kindly provided a supper, at which there were one-hundred girls present.

After the supper several societies expressed informal greetings to Miss Mary J. Campbell, guest of honor and speaker of the evening. The meeting then adjourned to the auditorium of the Church, where many others, anxious to hear Miss Campbell, had assembled.

Miss Campbell's presence in the city on this date was due to the World's Convention of the Women's Christian Temperance Union, then in session in Philadelphia. Miss Campbell was India's representative at the convention.

Her speech to the girls that evening was inspiring as it was appealing. She brought a message straight from the girl-heart of India to the girl-heart of Philadelphia. The sad phase of the work in India, was eclipsed by the report of what she and her allies have accomplished.

Although Miss Campbell's work is directed to the women of India, the Divine Spirit ministering through her has had far-reaching results. It is said that the men will not stay away from her meetings, and, often, will beg her to send workers to them.

Miss Campbell's personal magnetism together with her forceful oratory, won her an attentive audience during the rest of the evening, while many, reaping the benefits of her atmosphere of Christian charity, went forth, renewed in their higher ambition.

One of the Girls who was there.

Note:—If other presbyterials hold a rally annually for their young women, kindly send in an account of same. In this way ideas for further rallies may be gained. Good things helpful to all should be broadcasted. **Now is your day.**

I. B. L.

AND NOW, WILL PRESBYTERIAL RECORDING OR STATISTICAL SECRETARIES, YOUNG WOMEN'S SECRETARIES AND JUNIOR SECRETARIES PLEASE NOTE THE FOLLOWING: BLANKS FOR YOUR RESPECTIVE DEPARTMENT WILL BE MAILED TO YOU ABOUT FEBRUARY TWELVETH. WHEN YOU RECEIVE THEM, PLEASE MAIL THE INCLOSED ADDRESSED POSTAL CARD, PROPERLY SIGNED, AT ONCE. IF IN DUE TIME, YOU HAVE NOT RECEIVED YOUR BLANKS, NOTIFY THE GENERAL SECRETARY OF YOUR DEPARTMENT AND SHE WILL IMMEDIATELY SEND YOU OTHERS. READ CAREFULLY THE INSTRUCTIONS INCLOSED. IN FILLING OUT YOUR PRESBYTERIAL BLANK, PLEASE WRITE VERY DISTINCTLY AND PROVE YOUR TOTALS. THIS IS A GREAT HELP TO YOUR GENERAL SECRETARY, WHO CHECKS UP EVERY BLANK, AND ALSO TO THE PRINTER WHEN THE REPORTS ARE PRINTED. CORRECTED FIGURES ARE HARD FOR HIM TO MAKE OUT. IF THERE IS ANYTHING YOU DO NOT UNDERSTAND, DO NOT HESITATE TO ASK QUESTIONS, AND BE SURE TO HAVE YOUR REPORT IN THE HANDS OF YOUR GENERAL SECRETARY NOT LATER THAN APRIL FIFTEENTH.

IF EACH WILL DO HER BEST, THE 1923 STATISTICAL REPORT SHOULD BE THE BEST WE HAVE EVER HAD.

MRS. D. J. BROWN,
STATISTICAL SECRETARY.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Dr. McGranahan, who has just returned from a tour of the Alabama Missions reports the work everywhere in an unusually properous condition.

At Camden and Prairie the fresh paint greatly improves appearances.

The Millers Ferry dormitory has been held up by inability to get brick., They were hoping the deferred delivery would be made soon and whenever that is done the work will be pushed rapidly.

The Boarding department at Prairie is filled to its capacity and Prof. Wade reports only three vacant seats in the entire school. They had a series of Church meetings with 34 conversions—10 whom joined our own Church Childrens shoes are badly needed.

The Hospital at Millers Ferry had 79 office patients last month and 27 treated in the Hospital. One of the three nurses in training is out on a private case and is reported "giving good service." They had 2 major operations during the month. The Hospital at Knoxville served 72 persons last month, 4 major operations. We are sorry to report the death of Dr. and Mrs. Giffins baby and our hearts go out to them in deep sympathy in their sorrow.

Dr. Wilson of Thyne Institute, Chase City reports the attendance in the Primary department has fallen off somewhat, due to wet weather, colds, poor shoes etc. The upper grades are full. He says the pupils do better work always the 2nd semester, for it takes a half a year for the new students to get properly adjusted. Many of them have to learn how to study and to recite properly. I wonder if we realize how much time and patience it takes to deal with pupils like these.

The report from F. L. Bennett, the farmer at Prairie states farm work for the year is started and so far is quite satisfactory. The new well is finished on farm house plot and is a much needed improvement. The stock and cattle are doing fine.

Friends are continuing to send clothing to our needy stations. We wish to express our deep appreciation to every one who has contributed in this way and assure them of the gratitude of the people who are receiving this help. Many of them could not be at the Sabbath services if it were not for the "barrels" and a number of children would not be properly clothed for school.

At a recent meeting of the Council of Women for Home Missions and the Home Missions Council held in Atlantic City, much time was given to the discussion of the Negro Problem. The concensus of opinion was that the problem will never be solved until the Christian white people both North and South unite in a better understanding of conditions that now exist and cooperate to bring about justice in states where it is hard to secure even fair play for the Negro.

If we can do nothing more—Can we not pray?

THE JUNIOR SPECIAL

Do you know that the name of the new Home Mision Study book for the coming year is to be "Saving America Through Her Boys and Girls?"

We Americans love our great country, its mountains, its valleys, its rivers and its plains are sacred. Its people are our people, its troubles and its problems are ours, and we are proud that it is a Christian country.

To keep our land Christian, we will endure a great deal, and the honor the writer of the book gives to our boys and girls must inspire them to do what they can to save and make America truly Christian.

One of the great problems of our country is the Negro problem and we who are working to solve this problem, have organized Churches, schools and hospitals.

In times past our boys and girls have been most generous. With their "Specials" they have built a school, a Church and a dormitory for their colored brothers and sisters in the Southland.

This year, they are to furnish the operating room in the Eliza B. Wallace Memorial, Hospital, Knoxville, Tenn.,

with new and up-to-date equipment. I wonder if you boys and girls know that very few of the white hospitals in the south will admit a colored patient. Men, women and colored children have died because they could not get the proper care in their own homes, and there was no other places where they could go for treatment. I wonder, too, if you know that the little colored children are just as much afraid of an operating room as you are. Is it not a pleasant thought that you are going to make that room so attractive and modern that some of the fear will be taken away from them.

Already, a new Sterilizing outfit has been ordered. Because it was so much needed, the Womens Board decided to advance the money, which is to be repaid as the "Special" is received. So you see how much confidence your Board has in you and your "Special," and we know the confidence is well placed.

When the Master, Whom we serve, was upon the earth, we read He spent much of His time healing the sick and suffering. We are trying to follow in His footsteps when we prepare a place where the sick and suffering of his children can be cared for properly. In His Name, we dedicate the "Junior Special" this year to this work.

MRS. ADA KERR WILSON.
Freedmens Secretary.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

The 1922-23 mission study season is almost over and we are trying to empty our shelves of the study books and supplies of this year, but we will make an effort to fill any orders that come to us so long as we can secure the supplies although we will not advertise them longer. The standard supplies and mission study books will be advertised as usual.

We are glad to be able to make a partial announcement of the new study books for the year 1923-24.

The central theme for foreign study for the coming year will be JAPAN. The adult study book is CREATIVE FORCES IN JAPAN, by Galen M. Fisher, who for twenty years was Secretary of the International Committee of the Y. M. C. A., in Japan. His experience in Japan enables him to speak authoritatively regarding the present trends of Japanese life and of the Christian movement in the Japanese Empire.

The chapter headings are as follows:—

1. Assets and Liabilities of the Japanese People.
2. Militarism, Reaction, and Liberalism.
3. Social Problems and Christian Solutions.
4. Religious Resources and Problems.
5. Epochs and Achievements of the Christian Movement.
6. The Challenge of Today and Tomorrow.

The Junior book is HONORABLE JAPANESE FAN, by Margaret T. Applegarth. It promises to be as interesting as her former books have been. We have not yet been informed of the chapter headings of the book.

The usual helps for leaders will be available at the publisher's prices. Picture Sheets and Primary Picture Stories for Japan, and directions for making a Japanese house are in process of preparation for the junior study. Wall maps, outline maps, and short plays and pageants on Japan are also in course of preparation and will be announced through this department when more definite information is available.

The general theme for home mission study for 1923-24 is SAVING AMERICA THROUGH HER GIRLS AND BOYS.

The adult book is written by John H. Finley, former Commissioner of Education for the State of New York, and now on the editorial staff of the *New York Times*. While the name of the book and the chapter headings are not yet available, the principal topics discussed are the Christian home, health, play, child labor, school life, child groups

in need of special care, the child in rural life, and the child and the Church.

The junior book will be written by Joyce C. Manuel. The name of the book is not yet available, but the general aim of the course will be to develop in boys and girls standards of thinking and acting which will lay a foundation for Christian citizenship. It will be different from previous junior missionary books in that it is intended for the use of leaders only, and will contain stories and suggestions to teachers for related programs of worship, study, dramatization, and service. Thus there will be no need for a separate leader's manual.

We are reprinting our junior book, LITTLE BROTHERS OF MINE. It will be ready for distribution when this reaches you. Because of the added expense in the cost of printing it has been necessary to raise the price to 30c.

We are publishing a series of leaflets on Abyssinia. Two are now ready for distribution. They are—Abyssinia, *The Country and People;* and *The Religions of Abyssinia.* These are 3 cents each. Others will follow in course of time.

LIFE DIRECTORS

$300.00 Each.

ACTIVE

1. Mrs. J. Alvin Orr. By a friend.
2. Mrs. K. C. Johnston. By her son.
3. Mrs. Collingwood. By her son.
4. Mr. Lelo Collinwood. By his mother.
5. Mrs. E. M. Hill.
6. Mrs. Anna M. Scott
7. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
8. Mrs. W. B. Boies.
9. Mrs. Ada Reber.
10. Mrs. J. A. Miller, Indiana, Pa. By her husband.
11. Mrs. Percy Craig, New Castle, Pa.
12. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
13. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
14. Mrs. J. D. Sands, Pittsburgh, Pa.
15. Mrs. W. P. McGarey, Sterling, Kans. By friends.
16. Ruth Miller Lowman. By her mother Mrs. T. T. Lowman.
17. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
18. Miss Anna Wilson, of Pittsburgh, Pa.
19. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
20. Mrs. J. G. McCrory, New York. By her husband.
21. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
22. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
23. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory.
24. Mrs. Marie Iva Huth, Alliance, Ohio. By her husband, C. P. Huth.
25. Mrs. Martha R. Huth, Brookville, Pa. By her son, A. C. Huth.
26. Mrs. W. H. Smith. Los Angeles, Calif.
27. Mrs. Albert H. Buehrle, Youngstown, O. By her mother, Mrs. Laura Ewing.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingram, Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs.Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.
21. Robert A. Bole. By his sister, Mrs. J. C. Hare.
22. Mrs. Alex Stewart. By W. M. S., Ben Avon Pa.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

CHRISTMAS AT WARM SPRING.

By Rev. R. H. Barr, Missionary.

Dawned clear and warm. People came miles to the Xmas exercise at the Church at 1 p. m. And they kept on coming until everything was handed out. The Church and tree were nicely decorated.

Seeing the large pile of packages around the base of the tree each one was expecting something nice.

Different missionary societies of our Church had kindly sent generous supply of things for the Indians. A few even remembered the missionaries—Thank you! Some of the presents came from as far east as Boston, Mass. All received at least a nice treat as they passed out of the door. This pleased the Indians very much for they all, like a few white people, have a "sweet tooth." There was one man present who is over 109 year old, but who accepted his box of candy just as willingly as those a century younger.

Our program consisted of instrumental music, songs and three short addresses. Instead of having the children and English speaking Indians saying pieces and talk we had one of the elders tell the story of "The Shepherds." Another elder told the story of "The Wise Men." Then an old Wasco Chief, who was a trusted government scout in the Modoc war gave an address about Xmas and the blessings they enjoy. These all spoke in their own language. In this way the old people get some good of the program. When the children speak pieces in English many don't understand much of what is said. And especially since they can't read they like to hear what is said as well as white people. Some understand so little English they are liable to get the wrong idea, just as they frequently get the words backwards when they talk English. One old man was trying to explain how a mouse had eaten a hole in a garment. He expressed it this way. "The hole ate the mouse you know."

Some of the Indians will not likely be back to the Mission for a year, but Indians are not the only people who are thus strangely affected by Xmas exercises.

The little gifts and treat pleases the Indians and creates good feelings toward the Mission. There has been quite an improvement in the Church attendance, the interest and conduct of the children over last year. Since September we have been studying Genesis. The old people wanted to hear the creation and other Bible stories. Therefore we began giving them in substance the same lesson Sabbath afternoons we give the children and young people on Wednesday nights. After a section or subject is studied we send to Portland and rent stereopticon slides covering that section and exhibit them Sabbath p. m. and night. Nice pictures appeal to the Indians, and they seem to help the Indians very much in understanding the Bible narrative.

The last set of slides was on the life of Abraham, which of course included his experience with Lot. The picture of Abraham offering Isaac and the ram caught in the bushes by its horns made a good impression. It gave a splendid opportunity to explain how, just as God provided the ram as a substitute for Isaac on Mt. Moriah, in like manner on the same mountain 1900 years afterwards, He provided His son a substitute for all who will accept Him. The pictures give a variety to the services and quite a few older Indians come to see them who doubtless would not otherwise come. In coming they hear the Word of Truth and God has promised that His Word will not fail serving His purposes.

WARM SPRING OREGON.

The stereopticon used in exhibiting these pictures was purchased by a woman who lives in Washington, Pa., who is very much interested in our Indians. Her latest gift was a beautiful piano for our Tama mission. How gratifying to know that the interest in our work is not confined entirely to members of our own denomination.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Since the previous report from the department of Foreign Missions four young ladies have been elected, two for India, one for Egypt, and one for Abyssinia. One of these young ladies was a volunteer at the Fort Morgan Convention. A second one had previously been elected to go to India, but providential circumstances delayed her sailing, so the whole matter was taken up again with an appointment, at her request, to Abyssinia. Several other applications are pending. We do earnestly entreat every reader of this page to be much in prayer that both Boards may be divinely led by the Holy Spirit that only those whom God has chosen and thrust out to be laborers in His harvest field may be elected. It is a serious and very responsible matter to choose young ladies coming from different environments, with different educational advantages, and very different personalities and to send them so far away from home and friends. The Lord, Himself, is the only one who can choose with unerring wisdom, and He alone is able to give the Boards the direction they need.

EGYPT.

The request has come from the Finance Committee and Property Board of Egypt to buy an additional piece of land at Benha. This piece of land was not included in the survey, but, as the policy of our Board is to buy as much land as is possible when we are buying in order that we may be preparing for the future demands of the work, we decided to grant the request, because the land was needed and was desirable, and because we could buy the property with part of the interest accruing on New World Movement money, which is invested promptly on first class mortgages as soon as received.

We regret to be obliged to report that letters from Egypt from Dr. Grant do not tell us of any improvement whatever in the condition of Miss Work's foot. The Board ordered a cable sent to Dr. Grant, leaving the matter of Miss Work's return to America or England to the judgment of the doctors and the patient. Her foot is in such condition that it must get the best orthopedic treatment that can be had. Miss Mary L. Thompson has been transferred from the Tanta Girls' Boarding School to the P. M. I., to assist with the work during Miss Work's enforced absence.

We are anxiously awaiting reports from the February meeting of the Egyptian Mission, at which time the estimates for the ensuing year will be passed upon and all requests for special or advanced work will be presented.

INDIA.

The Sargodha Girls' Boarding School in India has been really opened with sixteen boarders and quite a number of day pupils. The property, as you know, was a plot of ground that was purchased with Thank Offering money, upon which was erected a ladies' house and necessary servants' quarters, Etc. The Mission considers the property large enough so that the new buildings for the school on the cottage plan, duplicating the Sangla Hill plant, may be erected. The entire cost of erection as presented by the Mission has been granted, and the money is in Mr. Merriam's hands. The Mission, we presume, will commence the erection at as early a date as possible. Meanwhile, sixteen boarders are accommodated, because the climate of India allows the beds to be placed on the veranda. Much prayer is needed for the successful completion of this long talked of school, that all who are responsible for the building may be divinely guided, and that teachers in charge of the school may lead the girls in such fashion that all of them may confess Jesus Christ as Saviour and Lord.

SUDAN.

In one corner of the square upon which our Girls' School at Khartum North is located, was a piece of property consisting of a well-built house and nice lot owned by a Greek. For years the Sudan Mission has felt that the W. G. M. S. should own the property, but the Greek, feeling that the Mission would like to purchase, advanced his price from time to time and seemed unwilling

to sell. A request came from the Mission, asking the Board to buy land and put up a house for the accommodation of Miss MacKenzie and her Bible Women. While we were considering this project a cable came from the Sudan, stating that the Greek had decided to sell the property. A cable was immediately returned, instructing Dr. Sowash to buy. A letter received from one of the missionaries in the Girls, Boarding School tells us that the property has been bought, and because very few repairs were needed it is probably occupied at the present writing by Miss MacKenzie and her Bible Women. This relieves the crowded condition of the Girls' Boarding School building, as Miss MacKenzie will live over there, so it has helped both ways. A letter from another missionary gives us the information that electric lights have been installed in the Girls' Boarding School building, doing away with the necessity of lamps or candles, for which we are all very glad and very thankful.

Miss Rogers is located at Doleib Hill where, we regret to say, she was required, among her first duties, to take care of Dr. McCleery, who was in such poor condition of health that at the last writing he had been ordered to Khartum, accompanied by his wife and baby, and Miss Rogers. Pray that the Lord may bless the means used for his recovery that he may go back to the needy place which he fills so well.

ABYSSINIA.

Arrangements had all been made by which Dr. and Mrs. Lambie and their two children, Mr. and Mrs. Philip West, and Miss Florence White were all to sail on the *CITY OF LAHORE* on February twenty-fifth. These were our plans, but the Lord had other plans, so that the condition of health of the Lambie family convinced the doctor in charge that it would be very unwise to allow them to sail on the date mentioned. Mr. McClellan, the business manager of the Foreign Board, very kindly canceled the sailing arrangements, in response to a wire sent giving him the condition of health of the Lambie family. At this writing no one knows when another sailing may be arranged for. The Lambies, we are happy to say, are all improving. Much prayer is needed that the Lord will restore Dr. Lambie and his family to perfect health, and send him out in good physical condition to undertake the responsible work of establishing a hospital in the capital of Abyssinia.

Dr. J. C. Young, a member of the Scotch Mission, located for many years a short distance from Aden, in charge of the Keith Faulkner Memorial Hospital, was visited recently by Ras Tafari, Reigning Prince of Abyssinia. The Ras invited Dr. Young to visit him in the capital. From this fact, added to another, that Dr. Young had had long and varied experiences in hospital work in an oriental country, persuaded Dr. Lambie and both Boards that it would be a good plan to invite Dr. Young to accompany Dr. Lambie to Addis Ababa and help in the selecting of the proposed new hospital. A letter of invitation has been sent, which we hope Dr. Young will see his way clear to accept.

PRAY FOR THE ANNUAL MEETING.

Continue praying daily for the guidance of the Holy Spirit in the preparation of plans for our Fortieth Annual Convention in Los Angeles, California. The President of the Convention presented the outline of a fine program at a recent Board meeting. The Committee in Los Angeles is working hard. The delegates everywhere are beginning to plan their domestic arrangements that they may be free to go, but all our plans will avail nothing unless the Holy Spirit is planning through us. The financial cost of the Los Angeles Convention will exceed any former convention, but the money will be well spent if the delegates go to the coast full of the Holy Spirit and determined each one to do the best she can to get a blessing and be a blessing to her own congregation and Presbyterial when she returns.

Pray for the missionaries elect. Pray for those now making application. Pray for those now on the field. Pray for those who may be travelling on the broad ocean, to or from their fields of labor. Pray for those who are preparing

for missionary service, especially those in Bible Schools. Pray for our colleges and the Volunteer Bands therein. Pray for a blessing upon our entire Church, that every member at home and abroad may be willing to do what the Father wants them to do, and to go where the Father wants them to go.

ANNUITY SECRETARY.

Every reader of the Magazine knows about the Annuity Bonds of the Women's General Missionary Society of the United Presbyterian Church of North America. From time to time the friends who manifest their interest in our work and their confidence in its management have sent their money and we have issued bonds, paying the interest, five, six, and seven per cent, according to the age of the annuitant. Of course, the money cannot be used for missionary work during the life of the annuitants, but at their death their wishes, as conveyed in a letter which is filed and kept, are religiously carried out.

We regret to report that on October 13, 1922, Mrs. Mary J. McCreary of Morning Sun, Ohio, went to her heavenly home. Her bond was for five hundred dollars. Her request was that three hundred dollars go to Foreign Missions and two hundred dollars to Home Missions, when she should go where the streets were gold and she no longer needed the income. Her bond has been returned to the Board and canceled, and our Treasurer has made the distribution of the funds as above stated.

Also that Mrs. Emeline Torrence, Hookstown, Pa., passed from labor to reward on November 23, 1922. Her Annuity Bond amounted to three hundred dollars. Her desire was that one hundred and fifty dollars of this sum should go to Foreign Missions, and one hundred and fifty dollars to Home Missions. The Bond has been returned to the Board and canceled, and the Treasurer has made the above distribution of the amount involved.

It is a great encouragement to our faith, and nerves our hearts and hands to undertake great things, when we see how the Master is providing for the future of our work through bequests, and through these Annuity Bonds.

Will all who read this article consider carefully whether the Lord is calling them to invest part of their money in as safe a corporation as the United States Government, so that they may enjoy the income from it during life, and in death the money shall be used for the advancement of the Kingdom of Christ.

THE ISAIAH 41:6 FUND.

ANOTHER YEAR HAS PASSED INTO HISTORY AND REQUESTS ARE COMING, AND ARE IN ORDER, FOR HELP FROM THE ISAIAH FUND.

MAY I REMIND THE PRESBYTERIALS, THAT THIS FUND WAS CREATED IN ORDER THAT SOCIETIES WHICH COULD NOT OTHERWISE HAVE REPRESENTATION AT THE ANNUAL CONVENTION, MIGHT HAVE ONE DELEGATE. WHEN A SOCIETY IS ABLE TO SEND ONE REPRESENTATIVE, NO PROVISION CAN BE MADE FROM THIS FUND FOR A SECOND DELEGATE.

STRAIGHT RAILROAD FARE WILL BE GIVEN—APPLICATIONS MUST COME OFFICIALLY THROUGH PRESBYTERIALS.

SEND NAME AND ADDRESS OF DELEGATE AND A CHECK WILL REACH HER IN TIME FOR THE CONVENTION. PLEASE SEND COST OF STRAIGHT ROUND TRIP TICKET.

ISAIAH FUND COMMITTEE

Mrs. A. K. Wilson, Chairman, 904 Publication Bldg., Pittsburgh, Pa.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

"The Bible was given for—

The black and the white,
The slave and the free,
The sick and the Well,
The sad and the happy,
The poor and the rich,
The weak and the strong,
The dull and the wise,
The small and the great,
The young and the old,
The lost and the saved,

The Bible was given for YOU."

BIBLE READINGS FOR APRIL.

The Holy Spirit.

1. Is third person of Godhead. Matt. 28:16-20.
2. Is a person. John 16:1-14.
3. Testifies of Jesus. John 15-20-27.
4. Takes Jesus' place. John 14:1-17.
5. His names prove deity. I Pet. 4:12-19.
6. Works prove duty. Job. 33:1-5.
7. Dwells in Christians. I Cor. 6.
8. His house to be kept sacred. I Cor. 3.
9. Helps in our weakness. Rom. 8:12-28.
10. Lights our path. John 14:23-31.
11. Is in all places. Psa. 139.
12. Knows all things. I Cor. 2.
13. Is spirit of life. Rom. 8:1-11.
14. Jesus through Him offered Himself without spot to God. Heb. 9:1-14.

Heed the injunctions:

15. Quench not. I Thess. 5:19-28.
16. Be filled with. Eph. 5:9-20.
17. Grieve not. Eph. 4:22-32.
18. Live, walk, be led. Gal. 5:13-26.

The Christian's Hope.

19. Unbelievers hopeless. Eph. 2:8-13.
20. Believers born of hope. I Pet. 1:1-9.
21. An anchor. Heb. 6:13-20.
22. A helmet. I Thess. 5:1-13.
23. Righteousness. Gal. 5:1-6.
24. Eternal life. Tit. 1:1-16.
25. Glory. Col. 1:17-29.
26. Undying. 1 Cor. 1-13.
27. Blessed. Tit. 2:11-15.
28. Christ Himself. I Tim. 1:1-17.
29. God the source. Rom. 15:1-13.
30. Undoubted assurance. I Jno. 3:18-24.

ANSWERS TO BIBLE QUESTIONS 21—40.

21. John 6:8.
22. Acts 16:13,14.
23. Acts 10:19-48.
24. James 5:20.
25. Ruth 1:2,4.
26. Esther 2:16, 20.
27. Ruth 1:2.
28. Job 42:14.
29. Esther 3:1.
30. Lev. 16:15-29.
31. Judg. 16:13-17.
32. Acts. 23:6.
33. Three.
34. Esther 1:1.
35. Dan. 10:1.
36. I Cor. 11.
37. Gen. 11:31.
38. Isa. 1:1.
39. Num. 13:1-16.
40. Josh. 2:1.

QUESTIONS 41—60.

41. What was the position of Nehemiah in Shushan?
42. What was the occupation of Amos, the prophet?
43. What was Paul's trade?
44. Name Luke's profession.
45. Name a cousin of Barnabas.
46. Name a son of Solomon.
47. What book contains this exhortation: "Grow in Grace?"
48. In what letter does Paul refer to himself as "caught up into the third heaven?"
49. Who was lame in both his feet?
50. Who was a man after God's own heart?
51. Who was head and shoulders above his fellows?
52. In what book are these words: "The silver and gold are mine?"
53. Name the book containing these words, "The joy of the Lord is your strength."
54. Name the book containing these words: "I know your works."
55. Who said, "To me to live is Christ?"
56. In what book are these words: "Godliness is profitable unto all things?"
57. Who said, "curse God and die?"
58. To whom were these words spoken: "What thou doest, do quickly?"
59. To whom were these words spoken: "Set thine house in order, for thou shalt die and not live?"
60. To whom were these words spoken: "Whither thou goest, I will go?"

FIELD SECRETARIES NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how,
Their simple words had power
At home the Christians—one and two,
Had met to pray an hour."

Fifty-eight Tuesday Prayer Groups meeting weekly or monthly.

Hour of Prayer. Tuesday 10 A. M. "Come ye Apart."

Two new Prayer Groups are reported this month. Zenith, Kansas, and Toronto, Ohio. They meet every Thursday afternoon.

Prayer Groups.

Spirit Lake, Idaho reports a Prayer Group. "We meet every Friday afternoon, and follow the Bible reading given in the Magazine. Yesterday we had a splendid meeting, 15 present.

Every Member in the Missionary Society.

Atlantic Aveneue, and Braddock, Pa., have adopted the method and other societies in Westmoreland Presbytery are considering the plan. Olathe Kansas, Mt. Pleasant, Pa., Elmwood, Des Moines, Ia., are added this month to the list. Next?

Ottawa Plan: A Magazine in every home.

Caledonia, Wis., has 18 homes and 21 Magazines. Beloit, Kansas also a Magazine in every home. Next?

Extension Department.

Spirit Lake, Idaho. "A committee of two visit each week in the homes. Five new members in the Extension Department and one active member. Our committee gave out envelopes, T. O. boxes and Magazines. We are hoping for great things for all our effort is backed with prayer." Have you arranged to have each home visited? It could not fail with 15 women meeting to pray!

Group Method.

First Detroit, West Allis, Spirit Lake, Keota Ia., report following the Groups method with new enthusiam and larger attendance. Yet I could name you missionary societies who have no monthly meeting at all, Oh yes they give MONEY but where is the love, the interest, the prayers?

West Allis had named each group after an automobile. The leader is the "Chauffeur" Keota, using the group method for the third year is taking to the air and this year are visiting our missions by areoplane. They began at Simasho, and this month are at Sialkot.

The Monthly Program.

How long should it be?

What constitutes a program. Devotional period, Prayer, Bible study, program, business, social hours.

Should it be in the same order? Not always. Variety keeps you out of the much talked about "rut." The president presides at the business. The "Group" has all the rest. The leader of the group or one chosen from the group takes charge.

Devotional, 10 minutes, Bible 10 minutes, Prayer period 15, Program 30, Business 15, = ONE HOUR and TWENTY MINUTES, followed by the social hour.

"See that you are on time.
Use your pencil.
Complain about nothing.
Come expecting to receive a blessing.
Expect to take home a good report.
Strike hard at the "Ruts."
Stir thyself in the Master's Work."

This spells *Success*.

Ottawa Kan., Presbyterial.

IN THIS ISSUE SEE STATISTICAL ANNOUNCEMENT ON PAGE 503. SEE "ISAIAH FUND" PAGE 510. READ FOURTH PAGE OF COVER—READ ALL OF THIS NUMBER.

SOME OF OUR "SPECIAL GIFTS."

Pittsburgh, Pa., March 28, 1923.

TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH—

A letter received a short time ago from a pastor in another state tells the story of a mother whom God had called to part with her only daughter. She was a beautiful, attractive, little girl, and, of course, much beloved by all who knew her. Her savings bank contained about thirty dollars, which this sorrowing mother wished to use for the benefit of some other little girl in a far away land who did not know about the Saviour whom her little daughter loved. The money was sent, as the bereaved mother requested, to a Girls' School where the children would be taught first of all to know and love the Lord Jesus Christ and to study His Word.

* * * * *

The writer has a friend with whom she has worked for more than thirty years. She is a rather lonely woman, because early in life she was called to part with her husband and her two little boys. The time that might have been given to home and children was given by this Christian widow to working for the Master in our Missionary Society and Association work.

Among the presents which she had received in the days of her early marriage was a pair of beautiful diamond earrings. As the years went on she had these diamonds mounted into a bar pin. Upon visiting some friends one day she wore this pin and the husband and wife both admired the jewels. They were such a fine color and such a nice size, the pin being a beautiful ornament. She laughingly said, "Perhaps you would like to buy this pin?"

They replied, "Well, we might, and when we reach a decision we will let you know."

Several months afterward a note came from the husband of her friend, asking how much she considered her pin worth. She answered impulsively, "Oh, about five hundred dollars," and was surprised in a day or two to get a note stating that they would give her five hundred dollars for the pin.

Being very conscientious, she then took the pin to a leading jeweler in Pittsburgh and asked him to value the diamonds. He said, "Well, without taking them out of the setting they are worth eight hundred or one thousand dollars."

This satisfied her that she had not asked too much from her friend, and, as she had said five hundred dollars, she adhered to the price, sent the pin, and in a day or two received a check for the amount stated.

Shortly after that, she sent for the writer and said, "I want to talk to you about something very personal and private." She told the foregoing story and handed me a check for five hundred dollars, stating, "I want that check to go for foreign missions. I think I will feel a great deal happier knowing that some of those poor women and children in India know about the Saviour I love, than I would be to continue wearing the diamond pin."

Needless to say, the gift was very gratefully accepted and the money has gone on its way to do the work designated by the generous donor.

* * * * *

A little more than a week ago I met the husband of a friend who said, "My wife would like to see you."

She had been ill for a long time and I was glad to know that she was able to receive visitors. I said, "Oh, I am so glad. I will go in a short time."

Being very busy the call was postponed. A few days later I again met the husband and he said, "You have not yet been to see my wife."

It struck me then that there might be some special reason why she wanted to see me, so that, on one of the very worst days this Winter, I went to see my friend. I found her in her beautiful home in a quiet chamber where she had been lying for seven long months. After a little conversation about her physical condition and her spiritual well-being she said, "I want you to know that no matter what comes, all is right with me. The Lord's will be done."

A little further conversation followed, and, turning to her husband, she gave him a look which he understood, in a short time coming back with a folded piece of paper which she handed to me saying, "I want you to use this in some foreign work as a memorial for my sister. I am trying to get my affairs in some kind of shape and I would like to think that the money was promptly used."

Imagine the emotions of the writer when upon opening the check it was found to be for five thousand dollars.

Just yesterday a note was received from the Treasurer of our Association, sent by this same devoted woman, which stated, "The inclosed check is for Association work. If I cannot work, I can still help a little by giving." The check was for five hundred dollars.

* * * * *

These three incidents are written to show the readers of the Magazine how the Lord provides for the work of the women of the Church. In none of these cases did the writer have any idea that the gift was to be bestowed. They had never been asked for. They came to assure us and our associates that the Master was providing for the work and was getting the money in long before the request for the work reached us.

MRS. H. C. CAMPBELL, Foreign Secretary.

(Concluded on page 572)

READY FOR LIFE SERVICE!

Influence of Christian Education is shown in this young happy face. We can not educate and not christianize. The two most important factors in a life is education and christianity.

Contrast this happy American Negro girl with the picture on opposite page—Why the difference?

EDUCATING A GIRL IS LIKE PUTTING A KNIFE IN THE HANDS OF A MONKEY
Hindu Proverb

There is one chance in a hundred that this shy little Hindu girl will ever be taught to read. But a glance at her face will convince you that she would undoubtedly make good.

There are millions like her in India. If she were a boy she would be five times as likely to get an education.

One-ninth of the four million school children in India are in mission schools. Of these, about 330,000 are boys and 100,000 are girls. Throughout India, Christians have a higher standard of literacy than any other class, especially for girls.

But India's need for schools is far from being met. There are many thousand children in our own mission alone who stand no chance at all of an education. The danger of an illiterate church should be averted.

SOME OF THE MASSES OF HINDUS WHO NEED THE GOSPEL

Fifteen times the number in this picture are waiting to be taught, and baptized by Protestant Missionaries in India. How can they know without a teacher? Who will go? Who is consecrated for the work? It is a tremendous responsibility just now upon the Christian Church in America!